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(For an explanation of these thoughts turn to next page.)

UNITY

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UNITY

Devoted to Christian Healing

CHARLES FILLMORE
Editor

GEORGE E. CARPENTER
Associate Editor

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Health and Prosperity

CHARLES FILLMORE

WHEN THE DISCOVERY of the electronic character of the atom was announced certain scientists said that now all books based on the atom as the ultimate of matter would have to be virtually rewritten. The same may be said of all books dealing with the miracles of the Bible when it was announced and repeatedly demonstrated that the so-called miracles were performed under law and could be duplicated anywhere under like conditions. There are therefore no miracles as commonly understood.

So it is a comfort to know that Jesus did not exaggerate when He announced, "He that believeth on me, the works that I do shall he do also; and greater *works* than these shall he do." Christianity is based upon science, the science of Spirit-mind and the relation of ideas to the phenomenal world.

"There are more things in heaven and earth, Horatio,
Than are dreamt of in your philosophy."

The idea that religion is related especially to the emotions and that its realities are always just ahead, in

some future heaven, is not based upon the truth. Religion has always had a very vital effect upon the immediate lives of men and women everywhere. This is freely admitted; and yet there remains in human consciousness that sneaking reminder of Satan that religion is not scientific, that it is not under laws that man can use as he uses gravity or electricity.

The last century has witnessed the injection into religion of a new set of ideas having a scientific base and proving itself by its works. The new ideas include all the truths of the old, but with wings added and the assurance that law instead of miracle is at work in man's life.

Instead of the God of tradition we have an ever-present God that is Spirit, that works with us and within us as a sustaining force ever increasing whatever abilities we may have and making us more efficient in every walk of life. Paul caught the idea in his letter to the Ephesians, in which he says, "That ye may be strengthened with power through his Spirit in the inward man; that Christ may dwell in your hearts . . . that ye may be filled unto all the fulness of God."

If man can be filled with "the fulness of God," it follows logically that man has creative power and can outstrip nature in the achievement of his ideals. Jesus did not wait for the slow processes of nature to produce food to feed a multitude but used His creative power to produce it from a few seed elements. In this connection let us remember that He said, "The works that I do shall he do also; and greater *works* than these shall he do."

Because we have not been doing the greater "works" we give this promise of Jesus an idealistic turn and assume that He meant that we should help others to

spiritual understanding, which would be greater "work" than performing phenomenal miracles. But He said "works," transforming atoms from one form to another. Since the discovery that atoms have an amazing intelligence, so pronounced that one eminent scientist says that they can no longer be classed as matter but must be identified as mind, we have the key to the authority exercised by Jesus over nature.

Jesus saw the intelligent spirit of nature and cooperated with it in performing His so-called miracles. Science says that all the chemical elements follow a mathematical arrangement of protons and electrons and that if we knew how to control this arrangement we could produce any desired thing. This power exists in man as an inheritance from God, who is Spirit. It was this Spirit that Jesus developed in His greater works and that raised Him from the dead after the Crucifixion. Paul says that this Spirit is in us and will do for us all that it did for Jesus.

The human family today is burdened with the thought that we are descendants of Adam and that Adam was mortal, hence we are mortal and not spiritual. Sound reason belies this conclusion and the Scriptures fortify us in the claim that God created us in His "image" and after His "likeness," that is, spiritual and that the Lord God, or that spiritual man whom Elohim God created, formed Adam out of the "dust of the ground" and breathed into him living breath. Here we have an unbroken spiritual lineage from God to manifest man. That the manifest man lost his original inspiration and departed in consciousness from his source does not make him fundamentally mortal. On the contrary, man is fundamentally spiritual. He has spiritual consciousness just beneath the personal

ego, and this spiritual consciousness often flashes forth on the most unexpected occasions.

What all people need to know is that the Spirit that animates them is just below the surface of their conscious mind, and they can make contact with it by silent meditation and recognition called prayer.

The question is asked again and again, "What is the spiritual meaning of the 'fall of man'?" In the 2d chapter of Genesis man is pictured in allegory; he is in a garden called Eden, and he is told to "dress it and to keep it."

This Edenic garden represents the essence of the mind of God, all of which is available to man and out of which he can develop or grow his character. Out of this Edenic garden man can draw life, love, intelligence, power, strength, substance, faith, freedom; all that God is can be incorporated into man's consciousness. Jesus, the perfect man manifest, said, "All things whatsoever the Father hath are mine." The Garden of Eden, man's original environment, was and is spiritual and is composed of spiritual ideas. Before Adam developed the freedom of self-consciousness his only consciousness was from Jehovah God, and he was free.

In this innate freedom lies possibilities for man far beyond imagination. Man was free to remain the virtual angel that he was or to ignore his source, God-Mind, and follow his own feelings and sensations. The Scriptures teach that Adam and Eve listened to the serpent of sensation and thereby lost the voice or inspiration of God. This was all in an Edenic environment and before the formation of the earth. When man began to cultivate substance and life, with the accompanying sensation, he ignored some of the other balancing faculties, and he was unable to function in the

high potency of the Garden and therefore was, under the law, expelled. This was the "fall of man," from which we all have to escape through the consciousness of Jesus Christ.

Man falls from an estate where he cultivates divine substance by the power of his mind. The curse upon him is that he has to cultivate the soil by the sweat of his face; that is, physically.

All this goes to prove that man is primarily a spiritual being and is fully warranted in claiming his present status to be from God instead of natural man.

It also makes clear that our one and only salvation from the many ills of the flesh is to regain our spiritual consciousness. This means of salvation has been provided by the teachings of Christianity, and no more efficient way has ever been suggested or presented by the great army of reformers who seek to save the world.

Jesus Christ inaugurated a mighty movement for the restoration of man to spiritual consciousness and it is finding its way into the minds of people in every land. When we see how mind energizes more visible substance and raises its fruits to high levels we have a clue to the enlarged capacity of man when he realizes his spiritual ability. Jesus Christ is the master mind of our race, and we are all subject to His Spirit. We can ignore this Spirit and go the way of mortality or we can recognize it and share with Him all the glory of God's kingdom.

"Behold, I stand at the door and knock: if any man hear my voice and open the door, I will come in to him, and will sup with him, and he with me. He that overcometh, I will give to him to sit down with me in my throne, as I also overcame, and sat down with my Father in his throne."

Love Opens All Doors

GRACE IRENE CARROLL

LOVE HAS BEEN called the greatest thing in the world. Love is in fact the one central touchstone of all knowledge of God, of all fellowship with Christ, of all life in Spirit, of all right relationship with our fellow men. Not creeds or dogmas or rituals or ceremonies or shrines or temples or sacraments, not shallow pretensions or soft protestations, but love, a life, active, sincere, and understanding sympathy for everybody and everything that lives, suffers, or enjoys—self-sacrificing loving-kindness! This is what love should mean to all of us. But does it?

One day in a mood of critical self-analysis I took inventory of my love and tried honestly to gauge its depth, length, and breadth, using the yardstick of Christ's teaching. How nearly, I asked myself seriously, was I approximating His standard of love in all things?

First of all, take life itself, that inestimably precious gift of God, given me to use in His service and to His glory. Was I living the victorious life of Spirit? Was it proving the vibrant, joyous, exultant thing that God meant it to be when lived aright? Or was I finding it mere satisfaction in existing: eating, sleeping, working, and playing in common with the unthinking herd of all mankind? So many people merely exist, satisfied just to vegetate from day to day, without any higher ideals to struggle toward or any greater heights to reach to, without incentive or inspiration of any kind to actuate them. Was that my level? Or was I

using each day to achieve another rung on the ladder heavenward, seeking constantly to bring God, the invisible substance of all good, into visible manifestation? Was I radiating the light and life of God in my small, candlelike way? God is love!

After life itself there was this wonderful world to consider in which I am privileged to live. How fully alive was I to its manifold, amazing beauties? Had I not largely just taken for granted all the lavish profusion and perfection of its glorious seas, mountains, lakes, and rivers, its lambent dawns and radiant sunsets, its ever-changing seasons with their infinite variety of charm? Delight in nature in its every mood was characteristic of Jesus. He loved it all intensely. But did I, like Him, always discern the invisible spiritual substance lying back of all this material manifestation of loveliness? Was I sufficiently thankful for the bountiful goodness which had created so beautiful a world for me to live in and enjoy? Love is appreciative.

On an ascending note of questioning came the thought of family and kindred, those whom God had given me as my nearest and dearest. How truly did I really love them? Was not my attitude toward them more one of selfish demanding than of generous giving? Did I feel the same anxiety for their welfare and happiness that I felt for my own? Was I as lovingly considerate of them as Jesus was of His mother? Strong love hungers to bless.

How about that one branch of the family whom for years I had deliberately and persistently ignored? Secretely I had always been a little ashamed of them, pridefully rating them as my social and intellectual inferiors; while they in turn, as I well knew, scornfully regarded me as "high-hat." Here plainly was an un-

cultivated field chock-full of thorns and thistles and sadly in need of weeding! "Love . . . vaunteth not itself, is not puffed up."

Then there were my many friends far and near. Just how sincere was my regard for them? Was it sufficient to cause me to take an active interest in their trials and tribulations and disinterestedly to help them solve their problems? Or was I so selfishly wrapped up in my own concerns that I could not bother to bear the burdens of anyone else? Was my love sufficient to cause me to write to the distant ones—those lonesome, far-off soldier boys, for instance—frequent warm, loving letters? Was I sensitive to their need for remembrance and affection, or was I callously indifferent to the "feelers" they continually reached toward me? Love is sympathetic.

More difficult perhaps because more immediately present was the problem of my neighbors. Was my pleasantness toward them mere pose? Did I just pretend to an interest I did not really feel? Take the family on my east, for instance. As they were of a different race and a different religion from mine, had not my attitude toward them been one of indifference and aloofness? Alas, I knew it had. But their superabundant vitality, loud laughter, noisy activities, and merry games, the sounds of which had come to me across the dividing lawns as over a loud speaker, had seemed offensive; while their big car, as I enviously saw it, was just the barometer of a vulgar and pretentious prosperity. How love, how find anything in common with, people of this kind? Yet I had to acknowledge honestly that they had many good qualities to recommend them that up to now I had stubbornly refused to recognize, an intense family loyalty and affection, unflagging devotion to their aged,

wonderful tenderness toward their young, much cheerful good nature and love of fun. Always they had seemed quite freely disposed to be neighborly. How instantaneous had been their appreciation when I once carried some flowers from my garden to the old grandmother, who always sat smiling in the sunshine —and again when I had given a toy to the smallest of the children! It had been pleasant to experience such a spontaneous overflow of gratitude! Had I not been looking at the wrong side of the tapestry, seeing the rough knotty back rather than the real beauty of the pattern on the front? Had I not been guilty of a "holier than thou" feeling? Love is not critical. Love's appraisal is always generous.

Of quite an opposite type were my neighbors to the west, reserved, quiet people, unaffectedly intent on minding their own business. I had really tried to show them a neighborly kindness. But despite all my attempts to establish some closer relationship—and I continued unobtrusively to do them many favors—they had never seemed to warm up to me much. Suddenly it dawned on me that I had been focusing on the idea of reward, and I awoke to the realization that the right kind of love does not seek rewards but is happily satisfied with just the act of loving itself. So often when we have applauded ourselves for some uncalled-for magnanimity or graciousness toward others, we quite unreasonably feel that payment is due us, payment in the coin of appreciation and praise. But a bargain-counter attitude only cheapens love. Real love asks for no payment of any kind; and he who can truly and unselfishly love without seeking or getting any return has need for nothing more on earth. Love is abundantly self-rewarding.

How about my townspeople? To the foreground of my consciousness there rushed the memory of several toward whom I felt utter indifference, even positive dislike. One acquaintance, in particular, I recalled. I had always caustically dubbed her "snooty." Active in many charities and church work, she yet had always seemed to me narrow, egotistical, and self-righteous. Whenever I had seen her approaching on the street I had invariably crossed to the other side. Why, I now asked myself? Well, said my accusing conscience defensively, she rubs my fur the wrong way. But the real truth, as I had inwardly to admit, was that she had inadvertently wounded my self-esteem and thus antagonized me. I had found it unpleasant even to pass and greet her. But love, as I now poignantly reminded myself, is characterized by humility. Courtesy, just simple politeness, is one manifestation of it. Besides, love is single-eyed, sees the good only, and finds no offending traits in others. Was I not narrowly intolerant in despising her ideals and convictions as I did? Was I not falling miserably short of loving my neighbor in this instance? Love is not resentful or condemning. Love is understanding.

What about enemies, my country's and mine—Germans and Japs? Surely, I thought, there was no occasion for me to love them! Yet were not they too God's children? They were ignorant, benighted, had gone astray no doubt, yet they were still His children. Should I not pity and desire to be reconciled to them rather than wish to see them crushed, humbled, and punished? Would not that have been Christ's way? Love is never vengeful or vindictive. Love is forgiving.

Even to the lower creation was I not failing to radiate my full measure of love? How about the

neighbor's foraging pet cat, whom I had stoned whenever I discovered him stealthily trespassing in my garden and upsetting my garbage can? What about the honeybees I had indignantly smoked out of a crotch in my apple tree, where they had most annoyingly clustered and decided to start housekeeping? What about the dog across the street whose exuberant barking I allowed to ruffle my composure so frequently during the day? What about those exasperating robins who insisted on eating up my cherries and only sang maddeningly when I hurled ineffectual sticks up at them?—all God's creatures, manifesting life in their appointed way, to some good purpose doubtless! Had not they the same right to live and enjoy themselves that I myself claimed? Had my attitude been one of forbearance, tolerant kindness, or patient understanding? Love is all these things. "Love . . . is kind."

My self-examination finished, I was appalled at the lack of love I had uncovered in myself—little leaks in character. They must be corrected. I resolved to "practice" harder, right here in the little corner where I found myself, among my family, my friends, my neighbors, and my townspeople. The field was not vast, but the harvest could be increased considerably. To love God is to love all His works, since He can be known only through His creations; and "He that loveth not his brother whom he hath seen, cannot love God whom he hath not seen." In a thousand little unrealized ways I had been lacking in generosity, guilelessness, unselfishness, good temper, forbearance, sincerity, kindness, self-forgetfulness, and humility, all characteristics of love.

How then I asked myself, could I learn to love more? Surely only by staying in the midst of life,

seizing and making the most of every little opportunity to "practice." On the mount of Transfiguration the disciples were so filled with ecstasy that they wanted to stay up there away from the contamination of the world. "It is good for us to be here," they exclaimed. But for answer Jesus led them straight back down the mountainside, into a seething throng of humanity hungry for healing and eager for uplift; and His first act was to cure a child, a father's only son, of lunacy, a deed of compassionate love. For love does not withdraw from people. Love is compassionate. Love heals.

Love pays dividends, vastly satisfying dividends! At the close of each day how many little tokens of love returned have we to glow over? That depends on how earnestly we have "practiced." For as one well-versed in the art of loving once said to me, "there are a lot of things in this world which you can get for love that you cannot buy with money."

Love opens all doors!

The rain falls on the just and on the unjust; when earth calls, heaven answers; God enters where room is made for Him.

The just know whence the good comes; the unjust do not know. The just render thanks, and in so doing enlarge their capacity to receive. The unjust attribute their success to their own endeavors and ability, and in so doing fail to come into the great joy of co-operation with God.

Acknowledgment of the Source and thanksgiving for the good uncover the riches of Spirit that exist in every life.—IMELDA OCTAVIA SHANKLIN

Songs in the Night

Written in England

MARIE STUART

ONE NIGHT during the Battle of the Somme, in the first World War, General Seely was inspecting the enemy's positions from beneath the shelter of a mighty oak tree growing on a hillside. A moment of silence was suddenly broken by the song of a nightingale. The General looked up, and by the light of a crescent moon could see the tiny bird perched on a branch high above his head. But what was stranger still, less than three feet above the watching soldier and within easy reach of his hand was the songster's nest with his mate sitting quietly on it.

A heavy bombardment began and lasted for a long time, but incredible though it may seem, the moment the din ceased the nightingale's song went on.

As General Seely said when he told me this story, the sweet singer of the woodland, one of the most timid of all feathered creatures, must have overcome his own fears for the sake of comforting his mate in the midst of new and terrifying dangers, the song being prompted by love.

The story reminds me of a lovely verse in Psalms 42:

"*Yet* Jehovah will command his lovingkindness in the daytime,
And in the night his song shall be with me,
Even a prayer unto the God of my life."

Metaphorically speaking, the singers who can sing

in the night, however frightening the darkness, however dreadful the noise, are great benefactors to others. I still remember thankfully the comforting feeling the singing of the troops in France and Flanders gave us during the last war as they marched through the night. Today innumerable stories are told of songs in the night—in air-raid shelters; in wrecked homes; in lifeboats—all of them, like the nightingale's to his mate, to help others to be brave.

"And in the night his song shall be with me,
Even a prayer unto the God of my life."

There is comfort in the words for every one of us, especially those who "feel that their work is done" and that they "can no longer lend a helping hand where once they did." But they can lend much more than a hand now: they can make of praying for others a full-time job, and there is no higher form of service than prayer. It may well be that the prayers of those who are out of the battle, their quiet, steady thinking of strong brave thoughts will turn the tide of war once and for all.

They can sing in the night, if only the softly whispered verse of a hymn: "Eternal Father, strong to save," for example, and what a prayer that is! Invalids, the aged, and those who are tied down to humdrum domestic duties that to them do not seem to bear any relationship to war work often say wistfully that "there is nothing they can do." But there are many unknown men and women, many invalids, many devoted only daughters tending aged and sick parents who are not only attaining for themselves that deep peace which nothing in the world can destroy but who are guiding and inspiring others, helping them toward a stronger faith and a truer understanding of the love of God.

It is easy enough to trust when things are going well and comfortably, but the courage that counts in a world at war is the courage that goes on doing the same monotonous things day after day and never wavers, bombs or no bombs. To be brave and cheerful when the news is bad and we are beaten down by mental and physical weariness calls for courage of the two-o'clock-in-the-morning order, as someone has called it.

Those out of the battle who pray much and strive ever for a closer walk with God are doing much to help others. They would be astonished if they were told how strong is their influence upon those who know them. The seventh Earl of Shaftesbury, known in history as "the Good Earl," after whom the famous Shaftesbury Avenue in London is named, and in whose memory the beautiful Eros fountain in Piccadilly Circus was put up, says in his diary:

"Every sigh prevented and every pain subdued is a song of memory to the heart. After a long life I have proved that not one kind word ever spoken, not one kind deed ever done, but sooner or later returns to bless the giver, and become a chain binding men with golden links to the throne of God."

All unconsciously the "consecrated and faithful lives" of such as he, of the "little mothers," of the unmarried daughters, the only sisters, of the many home nurses "rendered skillful by love," preach day by day the most effective of sermons, for through every outward change, whether wrought by war or evolved by natural development, the strongest force is still that expressed through fine character. Fine doing can only come out of fine being, and this is as true of unknown and uncounted self-sacrifice as it is of the countless deeds of heroism that ring round the world.

The strength that belongs to a nobly directed life, the courage that is able to face disaster and tragedy without loss of faith, the hope that survives disappointment, the loss of home and livelihood and the shattering of a life purpose, the love that never tires and never gives way to despair no matter what demands are made upon it—these are the gifts of the Holy Spirit. Suffering, if we understand it rightly, and accept it without bitterness always has a redemptive quality, for out of it comes a purification of character both for individuals and for nations.

So let us now praise and give thanks to the God of our life for the homemakers and the homekeepers. Let us once more affirm the brotherhood of man. We must live it every moment of our life in the future, for then, as someone has written, "the state, and in the state the home, the church, and the individual, shall become the incarnation of a regenerated humanity and earth, this earth, our earth, here and to-day, the vestibule of heaven!"

The Path of Desire

Sheldon Shepard

Men move toward that at which they look;
Their footprints mark the way they gaze;
And that which most a man desires
Approaches him through all his days.

Who wants one thing above all else
Enlists the heavens on his side;
And if his eye is single kept,
He will not ever be denied!

"Follow Thou Me"

L. STEVENS HATFIELD

A DAY OR SO ago I passed a schoolyard where children were playing games. As I stopped to watch them their gay laughter and shouts of joy took me back to my school days and the games I used to play. One in particular, called follow-the-leader, was my especial joy.

We chose our first leader by the "eeny-meeny-miney-mo" method, so to begin with each player had an equal chance. Once the game was started however, leadership could only be obtained through following to the end.

The idea of the game, as I recalled it, was never to let the leader do anything that stumped his followers. Sometimes we had a leader whose simple ways were so easy to follow that we were a bit contemptuous of his ability, and sometimes we had a leader who was so bold that we were hard put to it to follow him. But in order to stay in the game we must follow wherever he chose to lead. Only in that way could we be eligible to leadership when our turn came.

Later that same evening as I sat in the quiet of my home I picked up my Bible for study, letting it fall open where it would, as was my custom. The 12th chapter of John was before me, and my eyes discovered the 26th verse. "If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will the Father honor."

It brought to mind again the game of my childhood. How faithfully I had tried to follow my leader, over

fences, down crooked lanes, under bridges, up trees, around sharp corners, and across level meadows bright with spring flowers. Whether I grew tired or winded, or the going was easy or hard, I kept up. When at last playtime was ended how I thrilled to think that I had come out victorious and that now it was my turn to be the leader.

When Jesus said, "Follow me," He was not speaking of the personal self however. He was speaking of the Spirit of God implanted in Him at birth, the same Spirit that is implanted in every one of us. No matter where we are or what we may be doing we are always the spiritual children of the one Father, God.

Jesus developed His oneness with God by consistent effort, by sincere devotion. He said often, "I speak not of myself: but the Father abiding in me doeth his works." We must follow Jesus' way if we are to do His works. We must discover Him within ourselves. We must keep attuned to Him so that we may never need to cry out after Him when we find ourselves in difficulty; for we shall have no difficulties to overcome, we shall be living "according to the pattern that was showed thee in the mount."

We in Truth know that troubles and difficulties are brought on by our wrong thinking. But even erroneous thoughts have their hidden good, for many of us would never believe that "God himself shall be with them, *and be* their God" if we were not driven to it by some extreme of circumstance.

There was once a person in my life whom I hated with the smoldering hate of destruction. This person had insinuated herself into my affairs by an underhanded trick that I thought was unpardonable. Year after year she became more unbearable until I won-

dered if she would drive me insane. My usually placid disposition became as prickly as the coat of a porcupine. The smallest thing irritated me almost to distraction.

I had long been a student of Truth, but there seemed to be nothing in Truth with any application to my particular predicament. God seemed to be going further and further away from me. One evening I received a letter from her that kept me awake all night. The next day, my nerves raw, I started to dust some books on a small end table. It so happened that it was my Unity library that I especially prided myself on owning. As I flipped the dust cloth carelessly over the books one end of the cloth slid under a book end. With an angry jerk I pulled it loose and the book end and half the books went slithering across the floor. It was the last straw. I just sat on the floor and cried, "God, God, where are You?"

With tears running down my cheeks I began to gather up the books. Charles Fillmore's *Christian Healing* lay open, and as I picked it up a red pencil mark caught my attention. Involuntarily I began to read.

"Let us turn our attention within; by traveling for a season in that direction we find the Source and Substance of life.

"This turning within, after one has for a long time been looking without, is no easy matter. . . .

"No one enters the kingdom of God, and sits upon the throne and abides there, until he has the courage and fearlessness to proclaim himself joint heir with Jesus Christ. . . .

"Man must establish himself in the one and only Mind. He came forth from it, and his whole existence depends on it."

I closed the book and put it with the others on the table but my mind continued to dwell on the thought of God's abiding within me. Why had that particular idea come to me at that particular time? I knew intellectually that God abided within me; I had known it for years. I have been accused of having an analytical mind, and it often stands me in good stead. It did now. I went over and over the thought of my oneness with God, trying to fit my case into the compass of my thought. Later that night when I picked up my Bible for study it opened at the 21st chapter of John. In verses 20, 21, and 22 I found my answer.

"Peter, turning about, seeth the disciple whom Jesus loved following; who also leaned back on his breast at the supper, and said, Lord, who is he that betrayeth thee? Peter therefore seeing him saith to Jesus, Lord, and what shall this man do? Jesus saith unto him, If I will that he tarry till I come, what *is that* to thee? follow thou me."

What is that to thee? Follow thou me. There was my answer. Instead of giving attention to a negative personality and letting it ruin my life I should be following Jesus. I was indeed a poor Truth student—neither living by the spirit nor yet by the letter. Solemnly I made a vow that never again would I let that personality or any other personality upset me.

But it wasn't as easy as that. Words must become alive through feeling and be followed by action to produce results. There were days when I flew off the handle; days came that were black with despair, but slowly I came to know an inward quiet. It was like discovering a tiny vibrant bud on a plant one had despaired of seeing in bloom. As one watched the bud grew slowly. Sometimes it seemed to be standing still,

and then with almost miraculous rapidity it began to take form and burst into radiant bloom, a flower of rare and fragrant beauty.

So my inner quiet grew. Soon I discovered that it took quite a bit to roil me even though the disliked person continued to harass me. Having taken my stand, having made up my mind to follow the Christ, I would not turn back. I remembered how in the game of follow-the-leader we were once led by a boy who loved danger and daring. In a spirit of bravado he dashed through a swarming cloud of honey bees. I was next behind him. Too late I saw the bees, but I would not turn back. With flying heels I cleared the distance to safety. Looking back I saw the less courageous youngsters fleeing terror-stricken from the stinging mass of bees. Having hesitated, having turned back, they were suffering the consequences. So in life I determined that I would not hesitate. Though pursued by ill favor and harassed by a negative personality I would carry on, I would not turn back. I would follow my chosen leader, the Christ.

Then as though to test my strength this person compelled me to go to court, where we were both obliged to spend much money foolishly, and I at least suffered humiliation of spirit. Still I clung to my principle: "Though he slay me, yet will I trust in him."

Then one day I made the joyous discovery that I could say to this person quietly and with calm assurance whenever I thought of her: "Of a truth thou art the Son of God" and "I am the Son of God." "The Spirit himself beareth witness with our spirit, that we are children of God." Then I made a bold leap and declared: "I am in my Father, and ye in me, and I in you." "This is the work of God."

Several days passed, and then one morning I awoke with a desire to visit my sister in another part of the State. After a joyous week with her I awoke one morning with a desire to return to my home at once. When I arrived I was greeted with the news that W—— and a member of her family had come to the ranch in the dead of night seeking papers that I had in my possession. It had poured rain the entire way so that a trip that usually took three hours had been dragged out to nine. Some weeks before I had been led to put the papers in a lock box in the bank so the trip had been fruitless and the papers were safe.

I had been home less than a week when I had a letter from my sister saying this same person had come to the town where she lived and had called on the telephone but as soon as she had said hello and recognized the voice the connection had been broken. Later a broadcast had been sent over the State in an endeavor to find me. Inquiry brought the news that not one person who knew me had heard the broadcast. The whole matter later was settled without trouble of any kind to the satisfaction of all concerned.

Could I doubt after such an experience that following the Christ could hold only good for me?

"Jehovah is . . .
My shield, and the horn of my salvation, my high tower, and my refuge;
My saviour . . .
In my distress I called upon Jehovah . . .
And he heard my voice out of his temple,
And my cry *came* into his ears. . . .
He delivered me from my strong enemy,
From them that hated me; for they were too mighty for me."

When we behold Christ in everyone we meet, whether friend or foe, competitor or passer-by, we in effect recognize our own divine nature and let it shine out as a light to guide others.

Too few of us use God, and we must use Him. All our affirming and knowing and reading about Him will never help us solve one problem. When troubles arise, when difficulties present themselves we must ask ourselves over and over again until the practice becomes a veritable part of us, "What *is that* to thee? follow thou me." Never mind the immediate thing that is troubling you. Keep your mind fixed on Christ.

The more you think about the Christ within you the stronger will grow your consciousness of the divine presence and your oneness with Him. Jesus said: "Follow thou me." "If ye love me, ye will keep my commandments." "If ye keep my commandments, ye shall abide in my love."

Make it a practice to walk hand in hand with Christ. Call on Him often. There is magic in the very name of Jesus Christ. Use it. Jesus will not live your life for you but He will teach you how to live it if you will listen to His voice in the quietness of your own heart. We in Truth know that we create our outer life through our thoughts and words. If we will develop the same mind "which was also in Christ Jesus," He will teach us how to follow the law of God.

You cannot use Christ too often. He loves to be used, and the more you use Him the more you come to know that He is your help in every need. Learn to go with Him. Implant in your mind the idea that He is always with you; that it is He who is working through you no matter what you may be doing. Concentrate your thought upon this idea until you feel it as a great

truth: that He is actually right with you, that He is within you even as your breath is within you. Establish yourself in the consciousness of the presence of Christ, have absolute faith in Him as the source of all your good, and let His wisdom guide you in all that you do. Everything that the Christ in Jesus of Nazareth accomplished can be accomplished by the Christ in you. You are Christ in action.

Many of us look for signs and wonders when we first start the practice of seeing Christ in all people and all things. When we fail to find what we are looking for we are disappointed and give up the search. Jesus the Christ tried to make all people understand that they had the same power that He had. He said, "I am the light of the world: he that followeth me shall not walk in the darkness, but shall have the light of life."

When troubles arise that test your faith do not become discouraged but turn to the teacher who proved that He knew how to use His faith and He will teach you how to use yours. He will show you how to increase it by turning from doubt, how to strengthen it by holding fast to God as the all-good, the life, the peace, the substance that you desire to see manifest. Let go of things. Turn to the Spirit of Christ within you. "Seek ye first his kingdom, and his righteousness; and all these things shall be added unto you."

"Be strong and of good courage . . . fear not, nor be dismayed; for Jehovah God, even my God, is with thee; he will not fail thee, nor forsake thee."

"For I will give you a mouth and wisdom, which all your adversaries shall not be able to withstand."

"He that overcometh shall inherit these things; and I will be his God, and he shall be my son."

Spiritual Law in the Natural World

FRED A. BARROW

SOME SIXTY years ago a Scottish writer, Henry Drummond, gave to the world a deeply interesting book bearing the title "Natural Law in the Spiritual World," a work that was widely read and much discussed. The basic idea upon which this book was built was that the laws of the physical world extended into the spiritual world in a scientific sequence, so that by the study of nature's laws a man could gain an understanding of the laws of Spirit.

In the introduction to his book Henry Drummond made this statement: "The first in the field was the Spiritual World." Another passage in the introduction reads: "The lines of the Spiritual existed first, and it was natural to expect that when the 'Intelligence resident in the "Unseen" ' proceeded to frame the material universe He should go upon the lines already laid down. He would, in short, simply project the higher Laws downward, so that the Natural World would become an incarnation, a visible representation, a working model of the Spiritual." However that which has descended or come down from a higher source must of necessity partake of the nature of that from which it descended, even as a human child partakes of the human nature of its parents; for that is one of the laws of nature. But as the laws of nature are "descended" from the spiritual laws of God, as Drummond pointed out, they must essentially partake of spiritual qualities, hence the title of this article, "Spiritual Law in the Natural World."

Now a law is a rule for the guidance or governance of men or things. There are mutable or changeable laws and there are immutable or unchangeable laws. The mutable laws are the laws made by men—and sometimes they are good and constructive laws and sometimes they are foolish laws—and they can be and often are revised, changed, or altogether annulled. The immutable laws are the laws of the universe established by God, eternal with God, and partaking of His spiritual nature or quality, and they cannot be changed or rerevised or abrogated; they are forever and ever. The common and often-used expression "You can't change the laws of nature" is true indeed. God's laws cannot be changed any more than God Himself can be changed, and His laws guide and govern the entire complex universe, and they will continue to do so throughout eternity, even as they have in the reaches of the past.

But although God will not and man cannot in any way change the laws of nature, through the knowledge and wisdom that is born of Spirit man can come to understand them and learn how to use them constructively, in ways that further human progress.

Said our Master, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." These words might appear to be almost a formula for the acquisition of greater knowledge; that is, first comes the inquiry or the asking as to the why, what, and wherefore of certain phenomena; then the seeking and searching after causes to account for them; then the knocking at the door of mystery, the experimental effort to make the door open and disclose the secrets behind it; and finally the opening of the door and the reward of discovery. Even thus have men of science by the power of the Spirit within them, whether con-

scious of this Spirit or not, made discovery of many of the spiritual laws in the natural world. Thus have they discovered the laws of motion, the laws governing light, the laws affecting sound, the laws relating to heat, to electricity, to the movements of the stars and planets, and the laws that direct and govern life itself.

These laws the men of science have learned to use and apply in manifold ways, with the result that mankind's existence upon earth has been bettered by quicker and more comfortable means of transportation—the railway, the motorcar, the airplane; by better systems of heating or of cooling—modern furnaces and refrigerators; by almost inestimably faster means of communication with persons in far-distant places—the telephone and the radio; by more efficient means of cleaning and sanitation—washing machines, vacuum sweepers; by a more exact knowledge of the world we live in—the discoveries of astronomy, geology, and geography; and a more accurate knowledge of man's physical body and of the physical bodies of his lesser or humbler fellow creatures—the investigations of chemists and biologists. All these improvements have come through the acquired and applied knowledge of spiritual law in the natural world.

Because the universe, as the name implies, is a unity and a unity in God there can be actually only spiritual law governing it. Spiritual law, like God, is in all and through all that goes to make up this eternal universe, even though its components are not all alike; and while the physical is not the spiritual, yet spiritual law does affect the physical.

When after a long fast in the wilderness the Master was tempted by His body hunger to turn into bread the stones that lay about Him, He said, quoting a passage

from the old Hebrew Scriptures, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." He did not deny the necessity of physical food for the physical body, but He knew that such food alone could not afford all the sustenance the body required, that the Spirit of God also must contribute to the body's health and strength and growth. When man abides by its decrees, spiritual law can and does demonstrate perpetually its beneficial effect upon the physical body of man. By obedience to God's laws a man can keep his body healthy or can restore it to health. Said a wise physician to the writer: "A goodly percentage of my patients' ailments arise from intemperance—in eating, in drinking, in worry, in temper. Overindulgence in anything is bad for the body." Which advice is in accord with the Christian tenet of temperance in all things.

We differentiate between moral and spiritual law, yet I do not see why we should. The commandment of the Decalogue "Thou shalt not bear false witness" is as spiritual as it is moral. It is as much a transgression of the law of truth to lie about matters in general as it is to lie about our neighbor. Said the Hebrew Psalmist, "Thy law is truth." Yes, and truth is a spiritual law. Every law that originates with God is a spiritual law, and every false scientist, or false philosopher, or false teacher, or false priest—every disseminator of untruth—is a transgressor of that law: his teachings fetter the minds of men. It is the truth and only the truth that can make men free; that is what Christ gave us to understand.

It is because we would acquire and keep God's freedom, which is the result of true knowledge put into service, that we seek after truth—the truth about our-

selves, the truth about the world we live in, the truth about God. Emerson, whose writings are saturated with truths, wrote, "Every violation of truth is a stab at the health of human society." That is true whether the violation is made by a diplomat or a politician or a scientist or a philosopher or a theologian. International relations would be healthier and happier if the law of truth were at all times observed by all diplomats; our home government, whether of city, State, or nation, would serve its people more efficiently and beneficently if all politicians and statesmen always spoke and abided by the law of truth; men and women generally would be better off physically if they refused to partake of the many nostrums advertised and advocated by pseudoscientists; and how much better off spiritually, morally, and materially would be the world of men if untrue philosophies and unsound theological dogmas were discarded and replaced by spiritual truth. History at present in the making, as well as past history, is proof enough of what dire effects false philosophies, false religions, and generally false opinions can inflict upon the world.

The spiritual law of truth in our natural world will bring many blessings to men when obeyed; but when it is disobeyed, the transgression can result only in disaster.

Wrote Tryon Edwards: "The only morality that is clear in its source, pure in its precepts, and efficacious in its influence, is the morality of the gospel." And the moral law, which is spiritual law, was thus summarized by our Master: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the great and first commandment. And a second like *unto it* is this, Thou shalt love thy neigh-

bor as thyself. On these two commandments the whole law hangeth, and the prophets." This law, observed by all individuals in all nations in the postwar world would be the only law needed to secure for the world a lasting peace and a lasting prosperity.

Spiritual law is in the natural world. It is evident in the orderly movements of the planets, in the regular pulsations of light and of sound, in the throbbing of our heart, in the aspiration of our soul Christward, Godward.

Worship

NINA STILES

How good to hear the church bell ring
From out its tall, white steeple:
A clear, sweet call to worship, and
A blessing to all people!

How good to see the door swing wide
In every kind of weather
So rich and poor may enter in
To praise the Lord together!

But finer still it seems to me
That God has set apart
The secret sanctuary of
A temple in each heart:

Thus every man who enters, by
The humble door of prayer,
The holy place of his own heart
May find God waiting there.

I Love You

ADORA GLEAM

Love overcomes all things. Love never faileth. Love . . . is the fulfillment of the law. Perfect love casteth out fear.

I HAVE READ those statements; I have repeated them and thought about them countless times. But only recently did I discover that love actually breaks down unhappy barriers in every relation of life. Love applied to every relation of our life is the magic touch that makes it a satisfactory one.

Repeatedly I had read Drummond's "Love, the Supreme Gift." It pacified my mind and soul. But love seemed to me an abstract quality way up in mid-space, an elusive perfection always beyond my human reach.

Little did I realize that love is the Open sesame! to all good. Little did I realize that divine love in me is an irresistible power creating my good for me instantly. Little did I realize that divine love in you is an irresistible power creating your good for you instantly, the fulfilling of all law.

Had I realized even a fraction of the usable Truth of these truths, I would have been master of every situation that confronted me. Daily I was being mastered by problems that paraded into my life, by their very presence begging for a Christ solution. I wasn't the master; I was the mastered. With the aid of divine love I could have solved each of those problems with ease and grace.

When we are filled and thrilled with love we touch

the hem of the Master's garment. When we are filled and thrilled with love the floodgates of God's power are opened wide and we become the channels of His will. Whenever we are filled and thrilled with love we cease to have problems, for love is the solver and the solution of all problems. Where love is problems melt. Nothing is too dark for love's penetrating ray.

All the years of reading about the high potency of love, all the years of experience in living had left me ignorant as to what love can accomplish. It was not until last year that I learned the miracle-working power of love.

I was jubilant when I got the highest grade in a county library civil-service examination and was appointed librarian of a small-town library. In my elation I did not realize that at the very same moment God was giving me a job much more difficult than that of librarian. I knew books pretty well and liked them as wholeheartedly as I liked real friends.

Little did I realize that God had appointed this very time to make known to me the divine panacea that cures all ills, the magic solver of all problems, the fulfiller of the law: love, divine love.

A week before I was to take over the library, I went to Rockledge Park to rent an apartment. But it was not as easy as that. With three airfields close by, the housing situation was acute, and I could not find even a single room.

With defeat in my heart I was returning home, when like a flash of lightning a God idea pierced my mind telling me that the same God that had helped me pass the civil-service examination with the highest grade and got me the appointment would open a way for me to live in Rockledge Park. From the moment this realiza-

tion came through I started to know that I should find the right place to live and find it at the right time.

The day arrived for me to start work in the county library. With the luggage that I had confidently packed the night before I rode the bus to Rockledge Park. I smiled with satisfaction, because I had with me the realization that I would find lodging or shelter of the right kind.

I arrived in my new home town at ten o'clock in the morning. As the library did not open until after noon, I hunted for a lodging until two o'clock, when I put the key in the library door. I had a receipt for a month's rent of an apartment in my purse.

My first day at the library was not too unpleasant, notwithstanding glances suggesting openly that I was an interloper. A brand-new librarian sitting in the chair occupied for twenty-five years by a person whom the town dearly loved could hardly be received with wide-open arms.

Of course there were the curious patrons eager to see what the new librarian looked like and what she wore. There were the faces covered with smiles, always eager to greet anything new in their life. I appreciated these gracious souls. Their welcomes and friendly gestures helped to offset the chilliness of those who wanted no change, nothing new to come into their life not even a new librarian.

When the stares of apparent disapproval began crowding out my peace of mind, I recalled an incident two weeks previously when Mrs. Shank, my supervisor, had taken me to the library to introduce me to the retiring librarian. As she was a nice little old lady, I overlooked her antagonistic manner when with startled eyes she said, "I thought Mrs. Alcorn was to take my place."

Mrs. Shank made it clear I was the new librarian.

I had not worked at the library many days and evenings before the idea that I was an interloper had stealthily entered my mind and taken unhappy lodging there.

The Town Club, composed of the leading women in town, thought they ruled Rockledge Park, and apparently to a large extent they did. My substitute, a member of this club, told me that the club had selected from their own group the woman they wanted to be the new librarian. She had made a special trip to the city and had taken the civil service examination at the same time I did, but she had failed.

After I had been working about a month a committee from the Town Club called at the office of my supervisor to tell her of their grievance because Mrs. Alcorn had not been given the job. Mrs. Alcorn they had known for ten years; she was one of their own number; and they had unanimously selected her for the library job.

They reminded her that the Town Club owned the building that housed the library. Mrs. Shank countered with the fact that the county paid them fifty dollars a month rent for it and that the applicant who passed the civil service examination with the highest mark and best recommendations and references was given the job. Nothing further could be done about it, she indicated.

"Is there anything wrong with the new librarian's work?" questioned Mrs. Shank.

They hesitated; looked at one another. One of them said empty coca-cola bottles had been seen in the back room. Another put in that she had been known to entertain her friends in the library after library hours.

Upon the heels of this visit, anonymous letters with uncomplimentary contents began to arrive one after another at the office of the county librarian, Mrs. Shank's superior.

Have you ever seen the wilting effect of hate? Have you ever seen an individual wither under the curse of "I hate you." The skin turns pale, the eyes lose their luster, the body becomes listless. The very cells of my body were taking on the disintegrating effects of the hate directed toward me.

And the effect of love? Love, the highest radiation that can emanate from man. Love, the divine glow. Love, the Christ light. Love, the healer of all ills. Love, the magic panacea. Love, the fulfilling of all law. Love, the highest good.

"I love you" are magic words that bring radiance to the skin, sheen to the eyes, spring to the gait, and Christ magnetism to the personality.

"God loves you and approves of what you do,"—such a statement will revive a dying man! "God loves you and approves of what you do. God loves you and approves of what you do."

Love sees purely, perfectly, without iniquity, as God sees. Love does not criticize. Love warms, heals, guides, protects, builds up, blesses.

Love revealed itself to me because I was hated. I was criticized. I wasn't wanted. I wasn't loved. Someone else was wanted in my place.

As I lay in bed with every nerve in my body aching I grasped at love. It was my only weapon of defense. I would not accept hate. I didn't like the effect it was producing in my mind and body.

The love tides sent out from me would turn hate away. Hate could not make me wither, weep, and die.

I could not afford to accept it into my life.

I resolved to fill my aura so full of love, to love so persistently and consistently that hate would find no open chink through which to enter my life.

I imagined my spiritual consciousness as a majestic tower of light, of love, a beacon of continuous illumination, of such potent Christ voltage that no criticism, no hate, no resentment, no unfavorable propaganda, no whispering campaign could dim the Christ glow that radiated from my mind.

I imagined the air, all time and space, as thrilling with Christ light and love. Everything glistened with illumination.

I lay in bed allowing love to heal my body, knowing that God loved me, God was guiding me, God was showing me the way, God was pointing to the Truth and the light.

I lay there the victim of hate. I had allowed the killing blows of hate directed toward me to enter my life and hurt me, to strike at my mind and nervous system and make me ill. I had allowed it to beat me down into bed. I had given entree to the curse of criticism, and it had devoured the blood in my life stream.

But no more. I had grasped the greatest weapon it is man's privilege to wield: love. Already I was feeling its efficacy. It was soothing my nerves with its healing balm. Depression of mind was giving way to enthusiasm, for I had found the elixir of life. I had discovered it at its source.

All I had read and studied and pondered about love I had reduced to the essence of the consciousness of love expressed in the words "I love you."

I loved the library, the beautiful tan stucco build-

ing with red tile roof that housed the library, the gold brocade drapes that hung richly and gracefully at the windows, the shelves of books, man's best thoughts. I loved the lawn, the lilacs, the yellow genistas, the generously blooming iris, the neatly trimmed privet hedges that bordered the rich green lawns. I loved the library tables with polished surfaces that reflected objects with mirrorlike accuracy.

I pumped the library full of love. I directed a stream of love to everyone who thought of the library, who came to the library, who would ever come to the library. I blessed all the books so that everyone who checked them out would be blessed with a new awakening of Christ love.

I blessed the bed on which I lay, the quilts and blankets and pillows, the floor, the house. I fell asleep blessing the whole wide world. I woke up blessing and addressing "I love you" to the president of the Town Club and all its members. I blessed and gave thanks for my body as a lovely temple of the living God.

Leisurely I got up that afternoon, bathed, dressed, and walked to the library for the evening hours. I saluted the Christ in everyone who entered the library with the silent words "The Christ in me loves the Christ in you."

When anyone brought me word of the whispering campaign launched against me, I pushed it out of mind with "God loves me and approves of what I do; God loves you and approves of what you do."

Months passed, and during those months I gave a generous share of my waking time to the Christ idea of love. I loved the town, the State, the nation, the world. I blessed and blessed and blessed. I did not neglect to bless the Town Club for its ideals, the work it had

done in the community, and all its members individually.

I should not have been surprised when I received an invitation to join the Town Club, but I was. I gave thanks for this manifestation of God's love. I hired a substitute for the work at the library while I attended the first Town Club meeting of the season and paid my yearly dues.

Even after this manifestation of love fragments of the whispering campaign reached me. I ignored every un-Christlike statement, reaffirming, "I love you."

The floodgates to my good were flying wide open. I was deluged with happy surprises. Invitations that had heretofore been withheld from me rained upon me although I could not usually accept them because of the library hours. Floods of blessings were now mine. The whispering campaign was finally smothered out by God's love, the magic panacea that heals all ills.

About this time a nice-looking young bachelor who had been a constant patron of the library asked me to go to a rodeo. I had never been to one before, and I thought it huge fun. We had a wonderful time. This young man introduced me into the homes of the nicest people in Rockledge Park. He took me for drives, to the wildflower festival, on picnics and parties. Month by month this friendship grew into a very real one, and we announced our engagement. The Town Club entertained me at a linen shower, and I was honored with a number of other showers.

We were married. The Town Club gave us a set of sterling silver. We were startled with gorgeous presents. We didn't know we had so many friends. I am no longer librarian in Rockledge Park. I am just my husband's wife.

As I look back over my stay in that little town, I realize it was there that I received my initiation into Christ love. It was difficult, much more difficult than these words indicate. I had a battle with myself. I had a tendency to despise the gossips in that town for their injustice, their lies, their narrow views. Constantly I had to transmute this resentment into love. It was Rockledge Park's Town Club that taught me that love is actually the fulfilling of the law; that love never fails.

If you have a problem, try love, the divine remedy. It never has been known to fail throughout all eternity. How grateful the doctors would be if they knew a medicine that would never fail, never, not even once. Love is this medicine. It has never failed yet; it never will fail as long as time lasts.

I have found love the answer to all my problems. Love is the answer to all your problems too. Love paves your path with gold, with charming friendships, with Christ surprises. Love is the fulfillment of your life. Love is the solver and the solution. Love is the magic panacea.

Prepare for Victory

Would you be the victor in every battle on the plane of existence? Would you play the part which the Divine Playwright intended you should play . . . Then unite your will to your desire and cling to that great universal Mind which has placed you in ideal settings; has surrounded you with every luxury; in fact, has given unto you the kingdom, if you will but make ready to receive it. Prepare your vessels for the inflowing of divine love, and verily will yours be a life triumphant!—THE GLEANER

Holding the Spiritual Front

KNOW DAILY RESTORATION

KATHRYN SANDERS RIEDER

Part Three

THOUGH WINGS are given to the spirit, and harmony is appearing in our world, we still need to know daily restoration. Daily restoration springs from prayer. When we pray, "Give us this day our daily bread," we are praying for daily restoration in more than a physical sense. We are asking for strength and courage and grace to perform the day's work. We are asking for clearer vision to see our good as it comes to us. We are asking for wisdom and joy and insight.

Each day should seem a new thing to us. With Edwin Markham we would say:

I am done with the years that were: I am quits:
I am done with the dead and old.
They are mines worked out: I delved in their pits:
I have saved their grain of gold.
Now I turn to the future for wine and bread:
I have bidden the past adieu.
I laugh and lift hands to the years ahead:
"Come on: I am ready for you!"

Daily restoration is gained through your respecting the spirit God has placed in you. If you really respect the spirit within you will have no desire to belittle it or injure it. You will live as one who has been given a treasure of intelligence and power.

Daily restoration is gained through your expecting each day to be better than the last and by your planning and working toward that end. A man once asked sev-

eral friends to tell of specific ways in which they had found themselves able to make the day better.

A busy mother said that she tried each day to find one thing that would improve her day. Each night before she went to sleep she made a plan for the next day designed to bring her special happiness. She said it kept her from waking with that "Well, another day" sigh. She lost her tendency to oversleep. As soon as she began planning something she liked for the day she found herself wide awake, looking forward to putting her plan in action.

Sometimes it was preparing a special dish to interest the family. Sometimes it was a few minutes to work on something attractive to wear. At other times it was a walk by which to vary her routine. All sorts of small aims were used to add zest to the day.

A religion teacher in a college said that he found adding imagination to the day the best way. He tried to imagine how he would feel if every desire were satisfied. Then he held that feeling, realizing that many of the things he had would spell pure joy to others. He watched people and tried to imagine why they acted as they did. Sometimes he saw the reason.

He told of seeing a woman elbow her way into the streetcar though it was obvious that there was no seat. Instead of resenting her he watched her, saw her joining a little girl. The woman's face flooding with relief, she grasped the child's hand protectingly. He said it was restoring to watch the spiritual and emotional forces at work all around him.

Daily restoration is found in reading the great thoughts that have inspired men. Our own thoughts grow dull and commonplace without it. One girl learned its influence just by watching her father and

mother. Each morning as she came downstairs she found them reading books on spiritual living. It was a sight she never forgot. Their absorption in the true things of life influenced her each day. No matter what came, their steadfast turning to things of the spiritually great was a rock on which she built.

We know daily restoration by freeing ourselves from problems that do not belong to us. We are concerned about some person, we do wish to help him, but usually the person needs to solve his own problem. Many times we map out a course for a loved one; then grow resentful if he does not follow it. We need to free him to follow the way that seems best to him.

One family that had always lived extravagantly had a chance to live in modest comfort. They could wipe out their debts and live very well by living modestly. They need no longer have had the tension and worry of meeting the bills they ran everywhere.

Friends who lived thriftily told them just how to arrange matters, but they were stunned to learn that the family would not give up the ways to which it had become accustomed. To it the others' thrift seemed penny-pinching and stinginess. One gloried in making much of a little, the other squirmed and cringed under the prospect. The friends had to let the family go on the way it felt best.

Those whose problems you would carry have sufficient ability and wisdom to decide on a right course of action. Let them see that you think so. Allow them to assume the full responsibility, as they should.

Daily restoration cannot be separated from a sense of gratitude for the blessings we have. An ingrate can never know daily restoration. "Thanks be to God for his unspeakable gift" should be our attitude. In times

of world upheaval, when so many suffer, we should be especially grateful.

We should protect ourselves from loss of enthusiasm, courage, and confidence. At this time these are greatly needed. We accomplish nothing by permitting discouragement to shadow our thinking. We may feel deep compassion for all who suffer, but our greatest responsibility is still to help them all we can. We can do this best by keeping our spiritual life strong and unwavering, by refusing to be annihilated by misfortunes and mistakes.

Daily restoration comes vividly as we seek to continue learning. There are still skies and stars, trees and flowers and singing birds, soil and rocks, and the miracle of seed. How life can be dull when we have these things to learn about and enjoy is difficult to see. Yet at times our eyes are dulled to these wonders. We are so absorbed that we forget them. It is always an indication that we have neglected an important part of our life. Daily restoration is closely bound up with our appreciation of the evidences of intelligence and beauty in nature.

Seek others of like mind who will help you. Don't go to those who enjoy being gloomy. Wait until you are able to help them. For the present seek those who are living fully and well. Or visit those who you know will welcome good cheer. We have forgotten the refreshment that association with others of like aims may bring. Better one or two such friends than a host of acquaintances who leave no impression on your mind and heart.

Decide to help yourself to the goal you have chosen. George Washington Carver, the great Negro scientist, had a belief that there are no greener pastures than

those near by. He was a great believer in self-help. He did any sort of work to earn his way through college; his genius was nevertheless recognized, and at graduation he was offered a place on the faculty.

His first laboratory equipment was an old barn lantern, a heavy kitchen cup, a flat piece of iron. He made beakers by cutting tops off old bottles from the school dump. An ink bottle became an alcohol lamp, complete with a wick he had made. Beginning on the worst soil in the South, he made it produce not only unheard-of yields of sweet potatoes but pottery, wall-paper ink, coloring for cement blocks! He made insulating board of stalks of corn. He produced all sorts of products to make the South prosperous. His discoveries made the peanut an industry.

Doctor Carver was a deeply religious man. He said the Bible was as important to his work as his laboratory. His favorite scripture verses were his "light" passage,

> "In all thy ways acknowledge him,
> And he will direct thy paths,"

and his "power" passage, "I can do all things in him that strengtheneth me."

The same help is available to us all. We need not wait for another person to come along to help us to daily restoration. We need not have the vague idea that someone is needed to show us exactly how to use our materials, to inspire us, and to make our problems their own. No other person can help us as we can help ourselves. No one else knows in what we excel, what experiences have proved most valuable to us. We know daily restoration as we act to move ahead confidently.

The supply to which we look is not limited. "For I

am persuaded," said Paul, "that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

Each day dawns quite as any other day, yet we are conscious that it holds a full measure of opportunity. We feel it in the impulse to carry our responsibilities faithfully, in the urge to do better work, in the hope of making another happy. The restoration found in prayer and in living the life that is spiritual is equal to the many drains upon it. We hold ourselves receptive to the inspiration and renewed strength coming to us from many sources. We know that it is all from one source. As we seek it, watch for it, the spirit is fed.

Know daily restoration in performing an unexpected kindness. It will help you more than the one who receives. "If you can help anybody even a little, be glad."

Whether daily restoration needs to come to you in the form of health, abundance, affection, or opportunity, expect it and foster the best qualities you possess. Work to improve your attitudes, skills, performance.

"Give us this day our daily bread" will then be fulfilled both in the literal and in the spiritual sense.

Just as we are restored by deep refreshing sleep, just as our body is repaired and healed and restored to growth, so the spirit within us grows as we seek it and follow where it guides. Its power in our subconscious thought as well as our conscious thought will enable us to progress. Things once impossible become possible. We reach the place where we accept with gratitude our daily restoration. "He restoreth my soul."

To Be Continued

Sunday LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Study with an open mind and Truth will convince you. Bible text is taken from the American Standard Version of the Bible, copyright, 1929, by the International Council of Religious Education; lessons are developed from outlines prepared and copyrighted by the Council; both are used by permission.

Lesson 10, September 3, 1944

UNITY SUBJECT—*Where the Will Fails.*

INTERNATIONAL SUBJECT—*Saul Rejected.*—I Sam. 15:10-23.

10. Then came the word of Jehovah unto Samuel, saying,

11. It repenteth me that I have set up Saul to be king; for he is turned back from following me, and hath not performed my commandments. And Samuel was wroth; and he cried unto Jehovah all night.

12. And Samuel rose early to meet Saul in the morning; and it was told Samuel, saying, Saul came to Carmel, and, behold, he set him up a monument, and turned and passed on, and went down to Gilgal.

13. And Samuel came to Saul; and Saul said unto him, Blessed be thou of Jehovah: I have performed the commandment of Jehovah.

14. And Samuel said, What meaneth then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear?

15. And Saul said, They have brought them from the Amalekites: for the people spared the best of the sheep and of the oxen, to sacrifice unto Jehovah thy God; and the rest we have utterly destroyed.

16. Then Samuel said unto Saul, Stay, and I will tell thee

what Jehovah hath said to me this night. And he said unto him, Say on.

17. And Samuel said, Though thou wast little in thine own sight, wast thou not made the head of the tribes of Israel? And Jehovah anointed thee king over Israel;

18. And Jehovah sent thee on a journey, and said, Go, and utterly destroy the sinners the Amalekites, and fight against them until they be consumed.

19. Wherefore then didst thou not obey the voice of Jehovah, but didst fly upon the spoil, and didst that which was evil in the sight of Jehovah?

20. And Saul said unto Samuel, Yea, I have obeyed the voice of Jehovah, and have gone the way which Jehovah sent me, and have brought Agag the king of Amalek, and have utterly destroyed the Amalekites.

21. But the people took of the spoil, sheep and oxen, the chief of the devoted things, to sacrifice unto Jehovah thy God in Gilgal.

22. And Samuel said, Hath Jehovah as great delight in burnt-offerings and sacrifices, as in obeying the voice of Jehovah? Behold, to obey is better than sacrifice, and to hearken than the fat of rams.

23. For rebellion is as the sin of witchcraft, and stubbornness is as idolatry and teraphim. Because thou hast rejected the word of Jehovah, he hath also rejected thee from being king.

GOLDEN TEXT—*Because thou hast rejected the word of Jehovah, he hath also rejected thee from being king.*—I Sam. 15:23.

SILENT PRAYER—*I cannot rule my spirit by will power alone. I must be conscious of divine love in my heart.*

Even though we use the will constantly in an effort to keep in the right way and express Truth at all times,

we are unable by this means alone to measure up to the perfect standard of right and Truth. It takes love of Truth and love of the right to make us sure of both. Jesus said, "If any man will do his will, he shall know of the doctrine, whether it be of God, or *whether* I speak of myself." The truth thus expressed implies the presence of love in the heart, since without it no one would will to do the will of God. Love brings to pass the miracle of right desire and right resolve in the heart and mind, so that we will to do the divine will. As we do this we discern what that will is.

While the will remains in the grip of personality it fails to make connection with divine will. Therefore Jehovah is represented as saying, "It repenteth me that I have set up Saul to be king." The personal will cannot rule the life without disaster. It cannot lead anyone unerringly to do right. Even with explicit commandments a person does not follow them implicitly so long as he is under the dominance of the personal will. He interprets them wrongly, subjects himself to biased judgments, acts willfully or stubbornly, as the case may be.

Personal will leads to self-deception. Saul may have persuaded himself that he had performed the commandment of Jehovah although he did what Samuel told him to do. He argued with Samuel and attempted to justify himself. Personal will always seeks to justify itself. It leads a person to make mental reservations. "I have obeyed the voice of Jehovah . . . But the people took of the spoil . . . to sacrifice unto Jehovah thy God in Gilgal." Personality blinds its possessor to his inconsistencies.

Samuel put obedience to the divine will first. Without it sacrifice is of no value. The disobedient, willful

mind and heart cannot give itself to spiritual reflection or meditation. Rebellion and stubbornness put us outside the realm of spiritual truth, and we fail through lack of devotion to what is right and true for right and truth's sake.

The thoughts are to be disciplined by the will. Love of what is gained through discipline makes this possible. Saul's failure in this regard led him into erratic, irresponsible behavior towards David until he became a psychopathic subject. Soothing music restored him temporarily to his normal state of mind. A great orchestra conductor has said that "some kinds of music are like mental and spiritual food. . . . They inspire us to higher forms of living, which give us greater inner satisfaction." They have great restorative value.

Other things besides music have power to restore us to our better selves when we have been misled by the tyranny of the personal will. Prayer and meditation fulfill this office for us. The prayer of Jesus Christ that the kingdom of heaven come into the earth will be answered when men see to it that the divine will is done in earth as it is done in heaven. Each of us has a part in the fulfillment of this prayer. When it is brought to pass everyone will be recognized as whole and perfect. Through the will everyone will hold thoughts of harmony and will direct his thoughts in divine order.

By bringing the will into spiritual obedience we avoid the failure that personal willfullness makes of life. Appealing to the Christ in ourselves and recognizing only the highest as our authority releases us from the limitations of stubbornness and willfullness. We need healing when we are willful as surely as when we are physically ill. We need to become willing to drop all false, material ideas of ourselves, of others, or of

God; willing to think well, as God thinks, instead of ill of all that concerns ourselves and our world.

Thinking well of others brings us into a consciousness of good will where we are on the threshold of the kingdom. Our progress from that point onward depends on our faithfulness and obedience to the principle of love and good will on which life rests.

QUESTIONS

1. How do we learn to will to do the divine will?
2. To what does personal willfullness lead?
3. What puts us outside the realm of spiritual truth so that we fail?
4. How are the thoughts disciplined?
5. What are some of the things that have restorative power when we have suffered through our willfullness?
6. How do we become conscious of good will?

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Lesson 11, September 10, 1944

UNITY SUBJECT—*Love Leads to Dominion.*

INTERNATIONAL SUBJECT—*David Anointed King.*—I Sam. 16:1-5, 11-18.

1. And Jehovah said unto Samuel, How long wilt thou mourn for Saul, seeing I have rejected him from being king over Israel? fill thy horn with oil, and go: I will send thee to Jesse the Bethlehemite; for I have provided me a king among his sons.

2. And Samuel said, How can I go? if Saul hear it, he will kill me. And Jehovah said, Take a heifer with thee, and say, I am come to sacrifice to Jehovah.

3. And call Jesse to the sacrifice, and I will show thee what thou shalt do: and thou shalt anoint unto me him whom I name unto thee.

4. And Samuel did that which Jehovah spake, and came to Beth-lehem. And the elders of the city came to meet him trembling, and said, Comest thou peaceably?

5. And he said, Peaceably; I am come to sacrifice unto Jehovah: sanctify yourselves, and come with me to the sacrifice. And he sanctified Jesse and his sons, and called them to the sacrifice.

11. And Samuel said unto Jesse, Are here all thy children? And he said, There remaineth yet the youngest, and, behold, he is keeping the sheep. And Samuel said unto Jesse, Send and fetch him; for we will not sit down till he come hither.

12. And he sent, and brought him in. Now he was ruddy, and withal of a beautiful countenance, and goodly to look upon. And Jehovah said, Arise, anoint him; for this is he.

13. Then Samuel took the horn of oil, and anointed him in the midst of his brethren: and the Spirit of Jehovah came mightily upon David from that day forward. So Samuel rose up, and went to Ramah.

14. Now the Spirit of Jehovah departed from Saul, and an evil spirit from Jehovah troubled him.

15. And Saul's servants said unto him, Behold now, an evil spirit from God troubleth thee.

16. Let our lord now command thy servants, that are before thee, to seek out a man who is a skilful player on the harp: and it shall come to pass, when the evil spirit from God is upon thee, that he shall play with his hand, and thou shalt be well.

17. And Saul said unto his servants, Provide me now a man that can play well, and bring him to me.

18. Then answered one of the young men, and said, Behold, I have seen a son of Jesse the Bethlehemite, that is skilful in playing, and a mighty man of valor, and a man of war, and prudent in speech, and a comely person; and Jehovah is with him.

GOLDEN TEXT—*Man looketh on the outward appearance, but Jehovah looketh on the heart.*—I Sam. 16:7.

SILENT PRAYER—*As I understand and express love aright it leads me to self-dominion and power.*

When willfullness has played havoc with the life, love can check the destruction that has been brought about by this misdirected faculty and can even repair the damage done and bring good out of seeming evil.

Saul (representing the will) was first chosen king over Israel (the religious thoughts in man). When the will is not dedicated to the Lord but gives itself over to an excessive expression of personality, it is denied the right of rulership over the body. The righteous law that works within the individual pronounces this verdict. Samuel, the higher judgment, discerns that the rule should come from the heart rather than from the head. Therefore David (love) is chosen king and anointed with oil. Anointing with oil means that love is quickened in consciousness through an outpouring of the Holy Spirit, after which it comes gradually into its rightful power and dominion. Even while the will is nominally in command of the life this quickening of love may occur. David was anointed in preparation for the kingship while Saul was still king over Israel.

Self-dominion is gained by fixing the love of the heart on Truth and by embracing all others in the same regard that we have for ourselves; that is, taking thought for their welfare and thinking of them as one with us in deed and in truth. Meek, humble, and forgiving, as it is, love is a kingly quality. From the time that it is quickened in the heart until it is finally united with wisdom, a continual struggle goes on between love and the personal will for supremacy in consciousness. This struggle is represented by the feud that Saul kept going against David.

Love has power to collect the thoughts and keep them an integrated whole. David, the shepherd boy, kept his father's sheep before he was anointed to be king over Judah. After he was called to play the harp before Saul he returned to his work of keeping the sheep. Sheep represent thoughts. We should faithfully collect our thoughts regardless of our duties or preoccupations. Unless love rules over our thoughts however the power that we gain by collecting them may do more harm than good. To bend our energies toward carrying out the personal will and to collect our thoughts with this end in view is to strengthen personality in consciousness and defeat the healing reign of love.

The arrogant will leads us to think that its dictates must prevail, but there are laws of action and reaction in the realm where will functions. On one side Saul was receptive to Spirit and was often guided by Jehovah. The personal will may be open to Spirit, but its power of perception is not constant. At times it sees and acknowledges the ascendancy in consciousness of the law of love, although it must always have the help of the higher judgment (Samuel) to make contact with Spirit. The will that functions through personality is not always loyal to God. Until it is regenerated it is subject to thoughts of materiality. Until it becomes obedient to divine law it is overwhelmed by erroneous habits of thought (the Philistines of the mind).

An utterly erroneous habit of thought is that of jealousy. When it bears down on the will no one can see things in their right proportion. All is distorted, seared by its devouring flame. An evil spirit troubles anyone who allows it to possess him, but that spirit is not from Jehovah. Absence of Jehovah from the mind and

heart looses an evil spirit in the mind, allowing it full sway. Growing by that which it feeds on, its power may become frightening, as though it had divine law behind it. But it can be dispelled by the power of harmony when skillfully expressed. Love is the clearest expression of harmony that can be found anywhere. Therefore David was sought to play before Saul, to heal him of the evil spirit that possessed him.

QUESTIONS

1. What faculty, when developed, can undo the harm done to the character by willfullness?
2. What does the higher judgment lead us to discern, and how is its decree carried out?
3. What does the practice of anointing with oil represent?
4. How is self-dominion gained?
5. Why is there a struggle between the faculties of will and love?
6. Why should we call love into play when collecting our thoughts?
7. Is an evil spirit ever "from Jehovah"? How can its origin be explained?

Lesson 12, September 17, 1944

UNITY SUBJECT—*Love Leads to Strength.*

INTERNATIONAL SUBJECT—*The Kingdom Strongly Established.*—II Sam. 2:4-7; 5:1-10.

4. And the men of Judah came, and there they anointed David king over the house of Judah.

And they told David, saying, The men of Jabesh-gilead were they that buried Saul.

5. And David sent messengers unto the men of Jabesh-gilead, and said unto them, Blessed be ye of Jehovah, that ye have showed this kindness unto your lord, even unto Saul, and have buried him.

6. And now Jehovah show lovingkindness and truth unto you: and I also will requite you this kindness, because ye have done this thing.

7. Now therefore let your hands be strong, and be ye valiant; for Saul your lord is dead, and also the house of Judah have anointed me king over them.

1. Then came all the tribes of Israel to David unto Hebron, and spake, saying, Behold, we are thy bone and thy flesh.

2. In times past, when Saul was king over us, it was thou that leddest out and broughtest in Israel: and Jehovah said to thee, Thou shalt be shepherd of my people Israel, and thou shalt be prince over Israel.

3. So all the elders of Israel came to the king to Hebron; and king David made a covenant with them in Hebron before Jehovah: and they anointed David king over Israel.

4. David was thirty years old when he began to reign, and he reigned forty years.

5. In Hebron he reigned over Judah seven years and six months; and in Jerusalem he reigned thirty and three years over all Israel and Judah.

6. And the king and his men went to Jerusalem against the Jebusites, the inhabitants of the land, who spake unto David, saying, Except thou take away the blind and the lame, thou shalt not come in hither; thinking, David cannot come in hither.

7. Nevertheless David took the stronghold of Zion; the same is the city of David.

8. And David said on that day, Whosoever smiteth the Jebusites, let him get up to the watercourse, and *smite* the lame and the blind, that are hated of David's soul. Wherefore they say, There are the blind and the lame; he cannot come into the house.

9. And David dwelt in the stronghold, and called it the

City of David. And David built round about from Milo and inward.

10. And David waxed greater and greater; for Jehovah, the God of hosts, was with him.

GOLDEN TEXT—
They that trust in Jehovah
Are as mount Zion, which cannot be moved, but abideth for ever.

—Psalms 125:1.

SILENT PRAYER—*The love that I express strengthens and establishes me in wisdom and power.*

The perfecting of love in the heart and soul, like the development of other qualities, is a growth, requiring time and practice to make of it a permanent asset to character. The struggles of David were almost continuous before he came to the throne of Judah, and he was at war throughout his reign, sometimes with the heathen tribes that remained in Canaan and at other times with rebels inside the kingdom, as when Absalom tried to take the kingdom from him. The struggle in which the higher self prevails and the soul is established in divine love requires unremitting vigilance.

In the beginning David was anointed king of the house of Judah only. The name Judah means "praise Jehovah," and it is through praise that love is established in consciousness. God is love, and His kingdom is "within you," in the depths of the subconsciousness. David learned to praise Jehovah, as the Psalms amply prove.

However it is not enough merely to praise God. We must learn to be at peace with our neighbors. If we are

proud of our ability to fight and get the better of our adversary we are a long way from the kingdom. We cannot be anointed king over Judah until we are willing to praise the good wherever it makes itself manifest, and we must have the eyes of our mind open to perceive it everywhere. David saw good in Saul, though the latter hated him. No one can be worthy of greatness until he gives up pettiness and littleness of spirit and develops generosity, which is one aspect of spiritual principle.

It was in Hebron that the men of Judah came and anointed David king over them. The name Hebron means "joined together," "friendship," "brotherhood." This gathering of the men at Hebron for the purpose of acknowledging their king represents the conscious recognition by all the thoughts that love shall reign supreme in consciousness. Love shall henceforth feed the thoughts (the people) and shall be prince over Israel.

The men of Jabesh-gilead represent thoughts in consciousness of an extremely dry, barren nature. After the death of Saul and his sons in battle the men of Jabesh-gilead rescued their bodies and buried them. For this negative service they were highly commended by David, whose regard for the kingly office was an exalted one. He also reminded the men of Jabesh-gilead of his accession to the kingship, and appealed to them to support him. "Now therefore let your hands be strong, and be ye valiant."

Later, in Hebron, David was anointed king of Israel. Love is acknowledged to be the ruling faculty in the realm of men's religious thoughts and beliefs. When this dominion is firmly established a move can be made to incorporate peace in consciousness. David

and his men advanced against Jerusalem and captured the stronghold of Zion in the midst of the city, where he entrenched himself. The natural barriers and defenses of Jerusalem were so strong that the city was considered impregnable. The blind and the lame were called sufficient defenders for a city that nature had fortified so stoutly.

Millo ("fullness") was probably the outer rim of the fortress round about which David built, extending his fortifications inward. Love likewise builds its defenses on the borders of consciousness, extending its realization of substance to the depths of the subconscious mind. In this way its dominion is extended and made stronger until it becomes the enduring key to the character. The word Millo refers to a strengthening and fortifying of oneself in the consciousness of substance.

The longer love is held in the heart and developed by faithful expression, the stronger it grows. The law of growth applies to it: therefore we read that "Jehovah, the God of hosts," was with David, who "waxed greater and greater." Every faculty that is exercised in harmony with the divine law thus increases in strength and power. When we realize love in divine measure and express it faithfully we shall be able to protect the prisoner from the barbarity and cruelty of his captors, merely by the power of our love-impelled thought directed toward him. We shall no longer pity these unfortunates. We shall busy ourselves instead with the freeing power of love to effect their release, obeying the command to

"Let the sighing of the prisoner come before thee:
According to the greatness of thy power preserve
thou those that are appointed to death."

Such love is of God and is the savior of mankind. It is for us to express it in greater measure here and now.

QUESTIONS

1. Is the establishing of the heart and soul in love a gradual growth or a sudden transformation?
2. What effect has praise on love, and how does generosity react on character?
3. What is the significance of the anointing of David king in Hebron?
4. With respect to the establishing of love in the individual's consciousness, when may he likewise be established in peace?
5. How can love be put to practical use in behalf of prisoners of war?

Lesson 13, September 24, 1944

UNITY SUBJECT—*Meditation on Truth.*

INTERNATIONAL SUBJECT—*Religion in the Life of a Nation.*—II Sam. 7:17-29.

17. According to all these words, and according to all this vision, so did Nathan speak unto David.

18. Then David the king went in, and sat before Jehovah; and he said, Who am I, O Lord Jehovah, and what is my house, that thou hast brought me thus far?

19. And this was yet a small thing in thine eyes, O Lord Jehovah; but thou hast spoken also of thy servant's house for a great while to come; and this *too* after the manner of men, O Lord Jehovah!

20. And what can David say more unto thee? for thou knowest thy servant, O Lord Jehovah.

21. For thy word's sake, and according to thine own heart, hast thou wrought all this greatness, to make thy servant know it.

22. Wherefore thou art great, O Jehovah God: for there is none like thee, neither is there any God besides thee, according to all that we have heard with our ears.

23. And what one nation in the earth is like thy people, even like Israel, whom God went to redeem unto himself for a people, and to make him a name, and to do great things for you, and terrible things for thy land, before thy people, whom thou redeemedst to thee out of Egypt, *from* the nations and their gods?

24. And thou didst establish to thyself thy people Israel to be a people unto thee forever; and thou, Jehovah, becamest their God.

25. And now, O Jehovah God, the word that thou hast spoken concerning thy servant, and concerning his house, confirm thou it for ever, and do as thou hast spoken.

26. And let thy name be magnified for ever, saying, Jehovah of hosts is God over Israel; and the house of thy servant David shall be established before thee.

27. For thou, O Jehovah of hosts, the God of Israel, hast revealed to thy servant, saying, I will build thee a house: therefore hath thy servant found in his heart to pray this prayer unto thee.

28. And now, O Lord Jehovah, thou art God, and thy words are truth, and thou hast promised this good thing unto thy servant:

29. Now therefore let it please thee to bless the house of thy servant, that it may continue for ever before thee; for thou, O Lord Jehovah, hast spoken it: and with thy blessing let the house of thy servant be blessed for ever.

GOLDEN TEXT—*Jehovah will be unto thee an everlasting light, and thy God thy Glory.*—Isa. 60:19.

SILENT PRAYER—*Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer.*—Psalms 19:14 (A. V.).

The name Nathan, meaning "giver," "gift," "given," is representative of the spiritual consciousness. When we catch a vision of the inexhaustible riches of the spiritual kingdom and of what we may become by developing our nature consistently along spiritual lines, we are inspired to meditate on the nature and power of the I AM, for it is by the right use of the I AM that we enter into our spiritual heritage. When Nathan told David of the "great name" that Jehovah would make for him and of the "house" that he was to have through the perpetuating of his line in the spiritual kingdom, "Then David the king went in, and sat before Jehovah; and he said, Who am I, O Lord Jehovah, and what is my house, that thou hast brought me thus far?"

Humility causes us to question why we are singled out as the recipients of God's abundant gifts. If we keep the divine law we are too busy to follow our course critically and remember what we have done to merit rewards. When rewards come we are amazed, and we try to understand why they have come to us. Meditation is one of the first aids to understanding. A regular daily period for meditation is most helpful for this purpose.

Who am I? This question is pertinent to a clear understanding of the lesson for today. What am I that this has come to me "after the manner of men"; that is, by the law of cause and effect? As we meditate on divine love and infinite wisdom we realize anew that personality has no claim to spiritual gifts. "What can David say more unto thee? for thou knowest thy servant." We cannot enlighten the Infinite, but we may gain light in ourselves by claiming our unity with divine wisdom. By saying, "I am one with divine love and wisdom," and taking that unity into our conscious-

ness each day in faith, and living in that consciousness, we develop greater love and wisdom. We find ourselves expressing both these faculties in more constant fashion and in greater measure.

The creative word is fulfilled in us as we continue to speak it. Apart from our faithful speaking of the word we are not as persons entitled to special consideration or favor. "For thy word's sake, and according to thine own heart, hast thou wrought all this greatness." The word is fulfilled in greater measure than we have thought that it would be. The law of increase has been at work, and we receive according to our faithfulness in holding and speaking the word.

As we magnify the spiritual side of life in our mind and heart our conception of God expands proportionately. "Thou art great, O Jehovah God: for there is none like thee." We reach a point where words are inadequate to express our conception of God. In contemplation we turn our thoughts backward, summing up all that has gone before. We project the thought forward, foreseeing what is to come. Divine wisdom knows no barrier of time. By appealing to it we see that the thoughts that have been wrought in Truth and righteousness make the spiritual mind in us, and that this mind endures. "The word that thou hast spoken . . . confirm thou it for ever."

Meditation leads to prayer and praise. It leads to a heightened consciousness of our unity with the divine. It leads to a quickening of the body in spiritual consciousness. "The house of thy servant David shall be established before thee."

A heightened consciousness of the divine in us dispels gloom and sadness and makes it possible for us to live happily and confidently. We find ourselves saying

with the prophet: "My meditation of him shall be sweet: I will be glad in the LORD," because we have learned to be glad by going to the fountainhead of joy and peace.

QUESTIONS

1. In meditating how do we make conscious contact with God?
2. Is humility an aid to spiritual meditation?
3. Does the collecting of the thoughts in untroubled meditation lead to heightened understanding?
4. How do we develop greater love and wisdom in ourselves?
5. With respect to our speaking of the word what determines the measure of the blessings that we receive?
6. Has meditation a vital relationship to prayer and praise?
7. How may we live happily and confidently each day?

RIGHTS

Grace Meredith

Who comes here, who goes there,
With understanding need never fear;
The way is clear and free as air all day
And night. Who reasons fair and true,
Who touches dark thought into light,
Who tries to keep time bright with cheer,
With real desire to share good things—
Such folk may enter anywhere and hold
Perpetually the right of way at any hour
Of night or day.

Prayers ANSWERED

These testimonials come from persons who have been healed by the power of Spirit. Those who wish to gain inspiration from some one whom God has healed may write, in care of the Unity School Editorial Department, to givers of these testimonials. Each letter must be unsealed and give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodical in which the testimonial appeared.

I Will Come and Heal

I AM WRITING to tell you of the wonderful healing I have had. On March 10 I got an answer to the letter I wrote to you asking you to pray for the healing of what I thought at the time was the appendix but which I later found was gallstones. I went to my doctor, a very old and trusted doctor, but he told me nothing could be done. I would have to go to the hospital for X rays and an operation. I asked if he couldn't do anything at all for me. He said no. I said, "Well, Doctor, if you can't, maybe God can."

So I came home and wrote to Silent Unity that night. I suffered terrible pains. Then your letter came, and that night I thought sure I never would see morning alive. I went into a room alone with the prayer you had sent me and gave myself up to God with that prayer. In fifteen minutes all pain was gone, and I knew I was healed and went to bed. Such peaceful rest, not an ache or pain—God bless Silent Unity and their prayers! I have been with them for years, but I guess for the past two or three years I had sort of slipped. But I am doing my best, and I know God will do the rest.—*L. K., Maine.*

LAST MONTH I spilled boiling water all over the left side of my face and everyone thought I would be scarred and maybe lose an eye, but I do not have even a scar. While I was in bed with packs on my face I spoke The Prayer of Faith and other affirmations for over an hour. I could feel the heat leave my face, and the nurse and the doctor were surprised that I did not even have a temperature or nerves. I was naturally all swollen, but in three or four days I was all right and felt wonderful the entire time; never had a pain.—*Mrs. A. C., Ohio.*

He Shall Have Abundance

I AM INCLOSING check to pay for three subscriptions for UNITY magazine—money saved in prosperity bank. Please send me another bank. I would like to have *Weekly Unity* sent to the addresses inclosed. Many blessings came to me while using the bank and continue to come: a wonderful trip to Florida, my home being made like new, more peace in the neighborhood, and my husband's finding success and happiness in his new work. May God prosper you.—*V. C. D., Vermont.*

PLEASE SEND ME another prosperity bank. I do enjoy saving in it, for I have received so many wonderful blessings since I first started to use a bank. God was certainly good to me when He guided my sister-in-law to send me some Unity literature, for at that time my affairs were at a low ebb and of course my morale was low also, but with Unity, your practical Christianity, showing us the way, we have worked out of all of that, and now are out of debt, and able to help others.

May God bless everyone at the Unity School.—*Mrs. R. S. S., California.*

Father, I Thank Thee

I WISH TO thank you for giving me this great pleasure of having my UNITY renewed again. It is a great help to me while my children are all away from me through this war. I think I told you that my home had been bombed to the ground by a direct hit, but thank God, we were at church and were saved. Thank you again for your kindness.—*Mrs. S. L., England.*

GOD BLESS YOU all at Unity for your prayers and for the blessings you send all over the earth and my loved ones. I must say over and over that since I began reading my Unity magazines and booklets, four years ago now, I have been a changed person. When I am in need God always helps me wonderfully. I do not have to worry any more about money matters as I used to. God's help is ever present. I could never be without my UNITY any more the rest of my life.—*Mrs. W. H., Pennsylvania.*

He Is My Refuge

I HAVE been wanting to write to you to tell you how the Lord has blessed us. First of all He helped us to find a new home when the house we lived in was for sale. Well, we found a better one for less rent, for which we are so very thankful. Besides my husband got an increase in wages that he did not expect and there was our prosperity, praise the Lord! I am feeling much better also. Do keep on holding us up in your daily

prayers. May God bless you in the wonderful work you are doing. My husband joins me in praising the Lord for Unity.—*Mrs. E. H. L., Ohio.*

A FEW MONTHS ago my sister came to see me, and you cannot conceive what a change I saw in her. She has been studying Unity for nearly a year, and no one can ever know how a person could be so different. The happy, contented look on her face and her health so improved was a miracle.—*H. P., California.*

Hearken unto Me

I WANT TO tell you of a wonderful demonstration we've just had. A Unity writer used the prayer "Thank You, Father, for a lovely home just suited to our every need" to demonstrate a home. We used the same prayer, and we have found exactly a home too, a perfectly lovely place, much better than we dreamed possible. I say we, because my husband has become interested in Unity too and both of us held the good thought. We study together and gain more by sharing what we learn with each other. I am so grateful for Unity, and truly God does bless you and your work, just as He blesses us.—*Mrs. P. Y., Illinois.*

My Help Cometh from Jehovah

I CAN'T SAY how much I have appreciated reading UNITY magazine and other literature during the past year, and I must say I wouldn't like to be without it. May God pour out more blessings upon your work and may you do greater work in His precious name.—*L. H., Illinois.*

Silent UNITY

I now claim the guidance of the Spirit of truth promised by Jesus, and divine wisdom is revealed to me.

The Society of Silent Unity, founded more than fifty years ago, is the healing department of Unity School, ministering without seeing them, to those who need help.

Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

Our Silent Unity group numbers some hundred consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and your co-operation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Address your request to Society of Silent Unity, 917 Tracy, Kansas City 6, Mo. Cable address: Unity, Kansas City.

Give your full name and address

UNITY CENTERS

The following Unity leaders are conducting a ministry in keeping with the Christ teachings as interpreted by Unity School.

ALABAMA

Birmingham—Harriet Price, 406 N 22

ARKANSAS

Little Rock—Mary Wayman, 117 E 15

ARIZONA

Globe—Sarah Lightle, 117 E Oak

CALIFORNIA

Alhambra—Gertrude Hall, 100 N Garfield
Bakersfield—Della Shutts, Southern hotel
Berkeley—Susanna Scott, 2401 Dwight
Beverly Hills—Ruth Rae, 242½ S Beverly
Canoga Park—Nannie Highnote, 20126 Strathern
Compton—May Butterworth, 210 S Chester
Fresno—Alice Stokes, 245 Calevaras
Glendale—Geraldine Johnson, 119 S Kenwood, Mary Adams, 724 South
Hollywood—Rose Schneider, 1162 N St Andrews
Inglewood—Maude Galpin, 226 E Spruce
Long Beach—Louise Newman, 935 E Broadway
Los Angeles—Ernest C. Wilson, Norma Knight Jones, 635 S Manhattan Pl; Nina Fisher, 3010 Palm Grove; Emma Luke, 2120 S Union; Alfred Williams, 815 S Hill
Monrovia—Marie Fleming, 126 S Myrtle
N Long Beach—May Butterworth, 5460 Pine
Oakland—Rose Emery, Ebell club; Alma Morse, 1483 Madison
Pasadena—William Stack, 60 N Mich
Riverside—Katherine Sweaney, 3614 Ninth
Sacramento—Naomi Anderson, IOOF hall
San Bernardino—Dr & Mrs H P Nicholls, 763 D St
San Francisco—Robert Hulbert, 126 Post
Santa Ana—Alice Hopkins, 204½ Fourth
Santa Monica—Mr & Mrs L L Hill, 528 Arizona
Stockton—Unity, 418 E Main
Taft—Della Shutts, Savoy hotel
Van Nuys—Mary Hider, 14416 Victory
Whittier—Louise Newman, 410 S Greenleaf

COLORADO

Denver—Ethel Burkle, Mabel Beech, 1555 Race

CONNECTICUT

Bridgeport—Helene Kersten, 610 Fairfield
Hartford—Harriet Gilbert, Brown Thomas bldg
New Haven—Bonnie Adams, Hotel Duncan

DISTRICT OF COLUMBIA

Washington—Margaret & E Roy Feldt, New Colonial hotel

FLORIDA

Crystal Beach—Betty Bain, Grace Arrowsmith
Jacksonville—Henrietta Miscally, Mildred Weidler, 2038 Silver
Lakeland—Ida Decker, 207½ E Main
Miami—May Stoiber, 128 SE 3
Orlando—Carolyn Parsons, 503 E Orange
St Petersburg—Louise Beaty, 646 5 ave S
Tampa—Ocoa Moore, Louise Ramey, Laura Hyer, 413 Grand Central
West Palm Beach—Fannye Treaster, Federal bldg

GEORGIA

Atlanta—Kathryn Boyce, Mortgage Guarantee bldg

HAWAII

Honolulu—Marie Handly, 240 Lewers rd

IDAHO

Boise—Christopher Scott, Pinney bldg

ILLINOIS

Bloomington—Mabel Daughtry, City library
Chicago—W I & Anna Hoschouer, 306 S Wabash; Nellie McCollum, 64 W Randolph; Edith Reynolds, 116 S Michigan; Janet Beaudry, 410 S Michigan; Margaret Halsey (col) 104 E 51; Henrietta Gorden (col) 4307 S Michigan
Decatur—Maud Kellogg, 421 N Main
Moline—Unity, Le Claire hotel
Peoria—Glenna Arrowsmith, 218 Dechman; Mabel Daughtry, 305 S Bourland
Rockford—Bonnie Brown, Empire bldg
Springfield—Maud Kellogg, 402 E Adams

INDIANA

Ft Wayne—Cleo Lee, 220 E Jefferson
Indianapolis—Frederick Andrews, 1514 Park
Kokomo—Lydia Simpson, 523 S Washington
Muncie—George Townsend, 505 S Franklin

IOWA

Cedar Rapids—Mabel Swanson, 1015 2 Ave SE
Des Moines—Betty Stitt, 42 & Rollins
Sioux City—Elizabeth McClaughry, Insurance Exchange bldg

KANSAS

Hutchinson—Nona Kerfoot, 316 W 15th
Topeka—Harriet Pfouts, Jayhawk hotel
Wichita—Carl Moran, Eaton hotel

KENTUCKY

Covington—Clara Conway (col) 114 W 11th
Louisville—Maebel Carrell, Ruth Gilpin, Cecilia Cardwell, 1322 S 4; Ruth Cox, 1807 W Walnut
Paducah—Orilla Werner, 727 Broadway

LOUISIANA

New Orleans—Elois Echlin, 823 Perdido; Lillian White, 604 Canal

MAINE

Portland—Omer Hodgman, 562 Congress

MARYLAND

Baltimore—E Roy Feldt, Emerson hotel

MASSACHUSETTS

Boston—John Baughman, 30 Huntington

Cambridge—Edna Titus, 881 Massachusetts

Worcester—John Baughman, Academy bldg

MICHIGAN

Ann Arbor—Marie Munro, 310 S State St

Birmingham—Virginia Shipley, Community house

Detroit—Herbert Hunt, Maccabees bldg; Otto Fishburn, 4221 Eastlawn; Virginia Shipley, 15 E Grand River; James Elliott (col) 8637 Oakland

E Lansing—Roxie Miller, 224 Abbott

Flint—Edmund Risk, 1019 Detroit

Grand Rapids—Ida Bailey, Gilbert bldg

Kalamazoo—Amy Moffett, 209 W Dutton

Lansing—Harvey & Ida Best, Olds hotel

Pontiac—Walfred Taurainen, 72½ N Saginaw

Redford—Lu Dora Bevier, 17311 Westbrook

Royal Oak—Maud McCulloch, 101 S Troy

Saginaw—Edmund Risk, Bancroft hotel

MINNESOTA

Minneapolis—Lila Ranney, 15 N 8

St Paul—Nellie Hohenwald, New York bldg

MISSOURI

Jefferson City—Amanda Clibourn, 319 Ash

Kansas City—Louis E & Ethel Meyer, 913 Tracy; Ida Palmer, Jewell bldg

Lee's Summit—Nettie Wyatt, Unity Farm

Lemay—Julia McKee, 284 Lemay

Springfield—Fannie Baldwin, 224 W State

St Joseph—Osla Jones, 12 and Felix

St Louis—Elsie Abbott, 320 N Grand; Hilda Eilers, 3616 Bates; Florence Brummer, 4621 S Kingshighway

MONTANA

Billings—Mary Wessel, Northern hotel

Bozeman—Mary Wessel, Baxter hotel

Butte—Mary Wessel, YMCA

Great Falls—Estelle & Myron Key, Dunn bldg

Livingston—Mary Wessel, Elks hall

Missoula—Maidie Van Etten, 109 E Pine

NEBRASKA

Lincoln—Blanche Evans, Peterson bldg

Omaha—C N & Hallie Broadhurst, Electric bldg

NEVADA

Reno—Robert Caswell, Clay Peters bldg

NEW JERSEY

Montclair—Gladys Stevenson, 11A Midland

Newark—Edith Berry, Berwick hotel

Plainfield—Helen Zagat, Babcock bldg

NEW MEXICO

Albuquerque—Mina Stevenson, 112 N 6

Raton—C Schleifer, 323 S 4

NEW YORK

Albany—Marion Hoagland, YMCA

Brooklyn—Ella Pomeroy, 3 Albee sq

Buffalo—Lillian Matthews, 271 Delaware

Elmira—Dale & Donna Newsum, 312 Lake

Flushing—Adele Woodruff, 135-42 40 rd

Ithaca—Dale & Donna Newsum, 113 S Cayuga

Jamestown—Lillian Matthews, YWCA

New York—Georgiana West, 1 W 47; Stella Wren, Wellington hotel; Crichton Boatwright, 500 5 ave; Josephine Seimon, 400 E 59; John Coulson, E 57; Courtney Johnson, 2523 7th ave; Nanna Sutton (col) 137 W 110

Rochester—Elise Rosenburg, 29 Gibbs

Roslyn Heights—Adele Woodruff, 58 Mineola

Syracuse—Mae Lundahl, Onondaga hotel

Troy—Marian Hoagland, 27 4th

White Plains—Helen Zagat, 123 Court

OHIO

Akron—Ralph O'Day, 34 High

Alliance—Unity, 242 E Main

Canton—Octavie Martial, 203 6th NW

Cincinnati—Margaret Norwood, Masonic Temple, 5th and Broadway; Effie Smith, 3047 Madison

Cleveland—Earl & Martha Anthony, Hotel Cleveland

Columbus—William Quinn, Hotel Fort Hayes

Dayton—Ethel Crouch, Canby bldg

Hamilton—Louise Tahse, 117 Ross

Marion—Mercedes Fossler, YMCA

Springfield—Nora Elliott, Tecumseh bldg

Toledo—Unity, Commerce Bank bldg

Warren—Everett St John, 2d Natl Bank bldg

Wellington—Margaret Jones, 419 Courtland

Youngstown—Everett St John, Home Sav & Loan bldg

OKLAHOMA

Tulsa—Grace Kehrer, 714 S Boston

Oklahoma City—Alice Cronley, Midwest bldg

OREGON

Eugene—Cleoda Dawson, 38 Hampton bldg

Portland—Marion Lance, 811 NW 20

PENNSYLVANIA

Harrisburg—Mabel Kittrell (col) 602 Boas

Philadelphia—Margaret Feldt, St James hotel

Pittsburgh—Edward Robinson, 233 Oliver

TENNESSEE

Memphis—Elizabeth Chester, Hotel Chisca

Nashville—Mary Turner, 1816 Broad

TEXAS

Amarillo—Eugenia Lane, Blackburn Bldg

Corpus Christi—Wallace Tooke, Medical Professional Bldg

Dallas—Ruth Gillespie, 2030 Commerce

El Paso—Mabel Peck, 305 E Franklin
Fort Worth—Ruth Gillespie, Texas hotel
Houston—Lillian Brass, Milam bldg; Corine Smith (col) 2612 Pierce
San Antonio—Mary Myles, Maverick bldg

WASHINGTON

Bremerton—Marian Brown, Civic Recreation bldg
Kennewick—Beulah Scott, Masonic temple
Seattle—Paul Rigby, Ben Franklin hotel
Yakima—Beulah Scott, 109 S 4

WEST VIRGINIA

Huntington—Daisy Daggett, Hotel Governor Cabell

WISCONSIN

Beloit—Bonnie Brown, 1347 White
Milwaukee—Elmer Gifford, 208 E Wisconsin

CANADA

Calgary—Mary Huck, 221A 8th ave W
Edmonton—Unity, Birks bldg
Regina—Unity, Thompson blk
Toronto—Donald O'Connor, 2249 Yonge
Winnipeg—Edna Bowyer, Russell Kemp, Belgica blk

ENGLAND

London—Parker Drake, 6 Stanhope Terrace, Bayswater Rd London, W 2
Macclesfield—Dora Johnson, The Homestead, Rushton
Easington Village—Thomas W Merrington 11 Sea View, Co Durham

The Purpose of Unity

Unity School of Christianity is an independent educational institution, teaching the use of the Jesus Christ doctrine in everyday life.

Its purpose is not to found a new church or sect, but to help men and women of every church and also those who have no church affiliations to use the eternal Truth of God.

The Unity teachings explain the action of mind, the connecting link between God and man. They explain how the mind affects the body, producing discord or harmony, sickness or health; how it brings man into understanding of divine law.

We suggest that you accept what, in our literature, appears to you to be Truth, and that you withhold judgment on the remainder until you understand it better. If you seek the Holy Spirit as your guide to Truth, you will know for yourself what is of God and what is of man.

As we keep on searching for Truth, we no doubt shall change some of our ideas, until everything short of the perfect will of God is dropped from our life and from our doctrine.

Appearing in Other Unity Magazines This Month

"Man has developed a social conscience, and it is the happiest development perhaps in man's history," claims Harold S. Kahm in *Good Business* in his article entitled "The Right Kind of Charity."

●

What is "mortal mind"? What is "Divine Mind"? What is "Christ mind"? These are questions that are answered in an article by Ernest C. Wilson entitled "Mind" and appearing in September *Daily Word*.

■

"A New Name" is the title of an article in September 2 *Weekly Unity* by Clara Beranger, who declares that in order to achieve spiritual perfection everyone has to concentrate all his energy on the task of overcoming human faults. She recommends devoting one's efforts to overcoming one fault at a time.

●

"Ranch-Door Canteen" is the title of a true-experience story in *Progress*. Written by Hester Fairfield, it gives some absorbing details about her family's moving to a ranch. The Fairfields longed to have a part in the war effort and were able to do so when a group of servicemen on maneuvers encamped across the road from them.

●

Wee Wisdom features a Bible story for children each month. The story for this month is entitled "Luke" and is written in a language that appeals to children. Bula Hahn is the author.

Working with God

By Gardner Hunting

Some people prosper while they appear to be doing anything but the right. Others, though seemingly saints, have neither health nor wealth nor happiness.

In *Working with God* Gardner Hunting reminds his readers: "You can't get something for nothing." This well-known law works both ways, for *it is impossible to give anything without getting something for it.*

Anyone can apply this law of giving in order to receive, according to Mr. Hunting. He emphasizes this fact by stating: "A murderer can drive a car or stop it. A clown can ride in an airplane. A fool can start or stop a dynamo. . . . A preacher or a moron can explode dynamite. . . . Good or bad, saintly or vicious—law works alike for all, and everything works under law."

In the chapter entitled "Harvest," which is a discussion of the rewards of working with God, Mr. Hunting warns us: "Instead of trying to provide material things for ourselves and leaving God to look after our spiritual affairs, we should attend to our spiritual affairs and let God take care of our material interests."

(Bound in green cloth, *Working with God* is priced at $1; in the flexible binding, $2.)

UNITY BOOKS AND BOOKLETS

For Beginners

Beginning Again
God a Present Help
God Is the Answer
How I Used Truth
Lovingly in the Hands of the Father
Lessons in Truth
Letters of Myrtle Fillmore
Master Class Lessons
New Ways to Solve Old Problems
Whatsoever Ye Shall Ask
Working with God

(The books listed above are $1 each in cloth; $2 in flexible binding)

Finding the Christ	*Russian*	$ .25
How I Used Truth	*French*	.75
Lessons in Truth	*Russian, Spanish, Dutch*	1.00
Six-Day Healing Practice, A	*Spanish* $.10; *English*	.25
Unity's Statement of Faith		.10
The Mental Equivalent	*Russian*	.25

On Healing

Christian Healing	flexible $2; cloth	1.00
Divine Remedies		.50
Jesus Christ Heals	flexible $2; cloth	1.00
Truth Ideas of an M. D.	flexible $2; cloth	1.00
You Can Be Healed	flexible $2; cloth	1.00

For the Home

Meatless Meals	cloth	1.50
You and Your Child	flexible $2; cloth	1.00

Inspirational

As You Tithe so You Prosper		.50
Finding the Christ	*German, Swedish, English*	.25
Have We Lived Before?	flexible $2; cloth	1.00
Inner Vision		.50
Mightier than Circumstance	flexible $2; cloth	1.00
Prosperity	flexible $2; cloth	1.00
Sunlit Way, The	flexible $2; cloth	1.00
Unity's Fifty Golden Years	paper	1.00

Devotional

All Things Made New	flexible $2; cloth	1.00
Bible, American Standard Edition		4.50
Book of Silent Prayer		.50
Contemplation of Christ, The		.50
The Silence		.50
Unity Song Selections	cloth	1.00

For Advanced Study

Christ Enthroned in Man	flexible $2; cloth	1.00
Know Thyself (formerly Usable Truth)	flexible $2; cloth	1.00
Metaphysical Bible Dictionary		5.00
Talks on Truth	flexible $2; cloth	1.00
Teach Us to Pray	flexible $2; cloth	1.00
Twelve Powers of Man, The	flexible $2; cloth	1.00
What Are You?	flexible $2; cloth	1.00

Greeting Booklets

Are You Getting All You Want from Life?	.10	Joy Cometh	.10
Breath of Immortality	.10	Life Is Consciousness	.10
Challenge of the Dawn, The	.10	Prayer of Prayers	.10
Daily Resurrections	.10	Protecting Presence, The	.10
Gifts for the Christ	.10	Song of Life, The	.10
God Is Blessing You Now	.10	The Mental Equivalent	.10
Great Helper, The *French, English*	.10	Turning Point, The	.10
He Passed This way	.10	Twenty-Four Golden Hours	.10
Holy Bread	.10	Way of Faith, The	.10
		Where Blessings Begin	.10

(12 copies of these booklets for $1. Envelopes included)

For Children

Jet's Adventures	1.00

NEWS from UNITY

Fifth Term of the Training School

The fifth term of the Unity Training School will begin September 18 and continue through October 13. Classes will be offered for beginning and advanced students and will be given by Georgiana Tree West, Celia C. Ayers, Marguerite Harnden, Elise Rosenburg, Cleo Lee, and Lillian Matthews. The sixth and last term of the 1944 season will begin October 23 and continue through November 17. For further information about either term write to Unity Training School, Unity Farm, Lee's Summit, Mo.

Unity Health Program Appreciated

Since the close of Unity's Claim - Your - Perfect - Health program scheduled for May and June, many friends have written to us to tell of the healings they received by prayerfully adhering to the teachings of *Know Thyself* and *Divine Remedies* (the two Unity books studied during the health program). Some of our friends were so well-pleased with the effectiveness of the program in their own life that they ordered additional sets of these two books for others in need of healing. A Unity student in California reports lending *Know Thyself* to a retired physician who had been ill since World War I. In less than a week after borrowing the book the physician enthusiastically declared that he had been freed from severe pains to which he had been subject for several weeks. The Unity student adds that the doctor ordered two copies for neighbors whose health needs were of concern to him.

Busy Housewife Finds Strength and Peace in Study of Truth

A California housewife writes of her opportunities to apply to everyday living the Truth teachings that she is studying through the Unity Correspondence School. Her

husband is employed in a war industry, and outdoor work that he had done at home is now an added responsibility for her and their five children. Her letter is a revelation of loving co-operation between members of the family as they look to the Father for strength and peace.

About the course of lessons she is now taking she writes: "I am working on my lesson on 'Healing.' I read everyday and think continually. When I have thought further about all the new ideas that seem to have come to me, I will begin preparing my lesson."

The Unity Correspondence School offers you an attractive and timely opportunity for the study of Truth under the guidance of highly trained teachers. If you would like to have complete information about the Unity Correspondence School, you may send your request to Unity School of Christianity, 917 Tracy, Kansas City 6, Mo.

The Lost Chord

There is a beautiful old song called "The Lost Chord," with which most people are familiar. It tells of one who was sitting at an organ "weary and ill at ease." As his fingers wandered idly over the keys he struck a perfect chord. We are told that the player was unable to find again the chord that

"Linked all perplexed meanings
Into one perfect peace."

This song is the basis of an article by Georgiana Tree West, which will appear in October *Unity*. She says there is in the great chorus of humanity a lost chord. It is the

chord of brotherly love, the chord that Jesus sounded when He gave us the Golden Rule for living.

Refugee Translates Booklet

Recently a German refugee sent us a German translation of *The Golden Key* that he had made because he liked the booklet so much, and he offered it to us for publication. You can expect an announcement of its printing in the next few months.

(Another Unity student has just translated *The Mental Equivalent* into German and arrangements have been completed for its publication soon.)

Be Generous

"Be generous with your old copies of Unity literature when you find a friend who is receptive to the Truth message," says a Unity worker. She adds that in a large assortment of literature, or in several issues of one maga-

zine, a person is more likely to discover an article that appeals to him and that meets his needs than if just one magazine is handed to him. Is there not a blessing in the very act of generosity?

Appreciates Unity Center

A friend who appreciates the Unity center in her city has written the following tribute to that center and to its leader: "From utter panic to peace, home at last—that was crossing the center threshold for the first time!

"Here is no criticism, no competitiveness, but on every hand a tacit accepting of everyone as he is and a continuing welcome. To this perfect environment for growth, to this wonderful healing influence I have thankfully come.

"It is a place not only of beautiful inspiration, where hope and faith are nurtured, but from it stream forth encouragement and help of the most practical kind. It is a place of re-education, of contact with the minds of those much further along the Way."

If there is an authorized Unity center in your city you will find the name and address of the leader listed—under "Unity Centers"— elsewhere in this magazine.

Remember the Men and Women in Overseas Service

September 15 to October 15 is the official time for mailing Christmas packages to men and women serving overseas in the armed forces. If you have been wishing you could send Unity books to some of your loved ones in service in foreign fields you can do so. You can order magazine subscriptions or send packages up to five pounds in weight between the foregoing dates. We also wish to remind you of the Unity greeting booklets. You may want a supply of them (either assorted or a quantity of your favorite booklet) for those in service to whom you send Christmas greetings but not a gift. These booklets may be sent as first-class mail or they may be inclosed in gift packages. (We ask that you order greeting booklets sent to you for remailing.) The inspired Truth messages of Unity books and booklets can be lasting and blessed gifts of courage and comfort to men and women in faraway places who are longing to return to their homes. These dear ones will bless you for the new strength in Truth they find in this way.

Cards and Pamphlets for Servicemen

The Unity cards, leaflets, and pamphlets now available for free distribution to men in the nation's armed services and their families are as follows:

Cards and Leaflets

I Pray for You
The Prayer of Faith
For Thy Benediction
Prayer for Protection
A Free Man's Prayer
Prayer for a Loved One
God Is with You

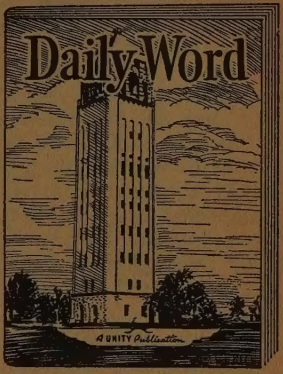
Pamphlets

Young Man in Uniform
His Protecting Spirit
The Ultimate Victory

If you desire to distribute these cards and pamphlets you may have them free of charge. You may order a complete assortment in whatever quantity you desire or the separate items in such amounts as you wish. We suggest that you clip this list and send it to us, indicating the choice and quantity on the margin.

Each man brings a gift into the world, a donation to its progress. Each is restless and unsatisfied until he has delivered his contribution.—*From Know Thyself, by Richard Lynch.*

Continue Steadfastly in Prayer



To continue "steadfastly in prayer" was Paul's persuasive message to his followers. "Pray without ceasing" was another formula by which he reminded men of the importance of continuing their spiritual activity and growth.

It is just as necessary for us to continue in prayer and in faith as it was for the men of Paul's time. It is easy to realize this but difficult to plan a day-by-day program of prayer for oneself and to adhere to it continually.

Unity students have found that DAILY WORD forms a convenient, practical basis for such a prayer program. It is easy to form the habit of praying, of cultivating your faith, when you have an inspired spiritual message awaiting you each day in this handy pocket-sized magazine. Furthermore you can depend upon each day's lesson being based on some phase of Truth. In accordance with the DAILY WORD program of scientific prayer, thousands today pray without ceasing and continue in the faith, just as Paul recommended to his followers.

Let DAILY WORD fill your need for a pray-without-ceasing program. It can help you meet each day with faith and courage that lead to health, happiness, and success. A year's subscription is $1.

UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City 6, Missouri

Prepare for Prosperity

Night after night in a frontier cabin the firelight flickered on the ill-clad figure of a lanky boy who lay stretched on the floor reading the only books available to him. What spurred Abraham Lincoln to prepare himself for something better that he could not see? His faith that it was possible to succeed in spite of every limitation.

You too can succeed in spite of every limitation that seems to confront you if you have faith in God's law of supply and steadfastly prepare yourself for the prosperity you confidently expect.

The Prosperity Bank plan offers you an ideal opportunity to prove your faith and prepare yourself for prosperity by giving UNITY magazine gift subscriptions to your friends. As you follow the daily Bank drill Silent Unity will pray with you for increased prosperity and success.

Unity School of Christianity, 917 Tracy, Kansas City 6, Mo.

Please send me a Prosperity Bank and ask Silent Unity to pray with me for a successful demonstration. I will use the drill seven weeks and save $3 for the three *Unity* magazine subscriptions (one year each) listed below:

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To the Thousands who have read Lessons in Truth

You have read LESSONS IN TRUTH by H. Emilie Cady. You may have come to depend upon it for guidance by turning at random to some page and finding there the very message you needed. No one knows better than you the power of Truth to turn thoughts of fear, lack, and limitation into thoughts of love, harmony, and plenty.

Will You Observe Lessons in Truth Week This Year?

Because you have read LESSONS IN TRUTH, we feel sure we can count on you to join other Unity students in all parts of the country in reviewing this great book during Lessons in Truth Week, September 11-17.

Every year at the close of this spiritual event we receive enthusiastic reports of blessings experienced by those who have taken part. This is because H. Emilie Cady has presented Truth as a living, breathing message that awakens the Spirit of truth within.

If You Have Not Read Lessons in Truth

or have never joined with us during Lessons in Truth Week, we invite you to do so this year. This is the time that Unity students annually set aside for consecrated study of the book that has shown them how to find within themselves God's peace, harmony, and supply.

If you have a copy of LESSONS IN TRUTH and the study guide, be sure to have them ready for September 11-17. You may have a study guide free upon request, or one will be included with a copy of LESSONS IN TRUTH ordered from your local Unity center or direct from Unity School. LESSONS IN TRUTH is $1 for the clothbound copy; $2 for a copy in the lovely flexible binding.

Unity School of Christianity, 917 Tracy, Kansas City 6, Mo.

STREET LIGHTS

Ruby Greenwell Fossett

The night is dark, and the street is wet
With a softly falling rain;
The street lights glow in a yellow row
Like flowers along a lane.

And coming home through the silver mist
With a cool wind in my hair,
I cannot help but lift my face
To whisper a little prayer:

Dear God, when the night is dark and long
And the path is dim with pain,
Let hope and faith shine through the dark
Like street lights in the rain.